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IN issuing the first collection of the Miscellaneous Pieces of GEORGE WITHER, not contained in his "Juvenilia," or which appeared afterwards, the Council request attention to the following points.

The shorter Tracts have as a general rule been selected in the first instance, particularly those which have an interest from their connection with the Author's personal history. Each of them, as in the case of Taylor, is a separate imprint so as to admit of a final chronological arrangement of the whole series in volumes of convenient size at the close.

The Tracts are printed from the first editions, but where there have been alterations or additions in any succeeding edition the results of a careful collation will be ultimately supplied.

A memoir of George Wither, with a full bibliography of his writings, will appear at a future stage of the series.

JAMES CROSSLEY, *President.*

[Spenser Society
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MISCELLANEOUS WORKS

OF

GEORGE WITHER

FIRST COLLECTION

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11. The Petition, and Narrative of *Geo. Wither Eſq;* concerning his many grievances and long ſufferings. (1658 or 1659.) (4 *leaves.*) [*H.* 71.]

12. Epiſtolium-Vagum-Proſa-Metricum: or, An Epiſtle at Randome, in *Proſe* and *Metre.* To be delivered, to all whom it may concern; but, was firſt intended only, for two or three of the *Authors* Friends in Authority (if he hath ſo many left) to mediate in *Parliament*, the Redreſs of his *deſtructive Grievances*; in the expreſsion whereof, many Particulars of Publick Concernment are interwoven. Printed at *London*, in the Year 1659. (16 *leaves.*) [*H.* 73.]

13. Verſes intended to the King's Majeſty, by Major *George Wither*, whilſt he was Priſoner in Newgate. *London*, Printed in the year, 1662. (6 *leaves.*) [*H.* 84.]

Circ. 1625.

The Schollers Pvrgatory.

[HAZLITT, No. 15.]

THE SCHOLLERS PVRGATORY,

Diſcouered

In the Stationers Common-wealth,

And

Diſcribed in a Diſcourſe Apologeticall, afvvell for the publike aduantage of the Church, the State & vvhole Common-vvealth of *England*, as for the remedy of priuate iniuryes.

By

GEO: VVITHER.

Pro: 18. 13.

He that anſweares his matter before he heare him, it is ſhame and folly vnto him. Suffer him then that he may ſpeake; and when he hath ſpoken, mock on, Iob. 21. 2.

IMPRINTED
For the Honeſt Stationers.

The occaſion and contents of this Apology.

THe Author of this enſuing Apology haueing the Kings Grant, concerning his booke (called the Hymnes & Songes of the Church) vniuſtly & malitiouſly oppoſed by the Stationers, who vnchriſtianly vilify & ſcandalize alſoe, the ſaid Booke, to the contempt of his Maieſties powre, the hinderance of deuotion, the preiudice of the Authors eſtate, & the diſparagment of his beſt endeauors: He doth here Apologize both for his Booke & Priueledge, ſhewing the true grounds of their ſpightfull oppoſition, diſcouering the Progreſſe of it, anſwearing ſuch friuelous obiections as they haue diſperſed, & diſcouering how iniurious alſoe, they are euen to the whole Common-wealth in many other particulers. It hath bene offred to the Preſſe, becauſe it was otherwiſe impoſſible to divulge the ſame ſo vniuerſally as they haue ſpread their ſcandalls; And it was directed alſoe to the moſt reuerend Conuocatiō, that the ſaid Booke might be corrected or approoued of as the wiſdome of that graue Aſſembly ſhall finde cauſe: & that the repreſentatiue body of the Church of Englad, beholding a glimpſe of the Stationers barbarous diſpoſitions in miſuſing this Author, might from thence take occaſion to be informed, What other inſolencyes & abuſes they are guilty of, both to the diſturbance of Chriſtian vnity, & to the Common preiudice. If

If the Printers haſt, ſhall occaſion any ſlipps, he deſires that if his worke be legible he may be excuſed. Soe, doth our Author likewiſe, if in the methode or language, any ouerſight be committed. For, haueing many other employments, and being conſtrayned to write it in haſt (that it might bee imprinted before this preſent Seſſion of Parliament were expired) there may be ſomewhat ouerſeene perhapps, which needeth pardon. But as it is, he humbly offers to conſideration, the ſaid Apology; whoſe perticulers are theſe that follow.

1. *Firſt, an Induction; after which the Author haueing breefly touched vpon thoſe troubles, Impriſonments & expences, which compelled him to make ſome benifite of his owne books, ſheweth why he gott his Hymnes confirmed vnto him by his Maieſties Letters Patents, & what honeſt Courſe he tooke in procuring his Grant: Pag.* 1, *&c.*

2. *He ſheweth how vniuſtly & ingratfully the Stationers therevpon oppoſed him; how vncivelly they abuſed him; how vnchriſtianly they vilified his Hymnes, rather as Cenſurers then ſellers of Bookes: And a little toucheth vpon the particuler vſurpations, Inſinuations, Inſolencyes, Auarice, & abuſes of Bookeſellers, Pag.* 6, *&c.*

3. *He declareth why he exerciſed his Muſe in Diuinity: What reaſon he had to tranſlate the Canonicall Hymnes into Lyrick verſe; & that ſome of the Cleargy mooued him therevnto. He ſheweth*

alſoe, to what end he compoſed the Spirituall Songs for the obſeruable tymes: Of what nature that Booke is, which the Stationers oppoſe: And what they doe in particuler, rayle & obiect againſt the ſaid Booke. Pag. 11, *&c.*

4. *He proueth by diuerſe Arguments that the ſaid Hymnes are neceſſary, & not impertinent as the Stationers obiect: Then toucheth againe vpon the abuſes & groſſe partiality of the Stationers, acquiteth himſelfe of ſeeking his owne profitt (to the publike preiudice,) as his Aduerſaries vntruly affyrme: and demonſtrateth his Pa. tent to be neither Monopoly, as the Stationers alleage (& as ſome of their Patēts are) but rather a benifite. Pag.* 24, *&c.*

5. *He ſetteth downe the Stationers peremptory claime to all Authors labors: refuting a Lawyers fooliſh judgment paſſed on their behalfes. Inſtanceth in what particulers they vſurpe larger Prerogatiues then they will allow the King: And then (haueing iuſt occaſion) pointeth at their fraudulent & vnſufferable abuſing of the people in their Myſtery of Bookeſelling.* Pag. 29, *&c.*

6. *He particularizeth in what vnciuell termes the Stationers vilifie his Hymnes: How vniuſtly they diſparage his expreſſions: And how impudently they vſually preferr & divulge thoſe pernitious & impertinent things, whereby they themſelues may receaue profitt. Pag.* 33, *&c.*

He

7. *He iuſtifies his expreſſions: Proteſteth with what mind, what preparation, and with what Caueats he proceeded in that worke. And there withall mētioneth ſome of thoſe difficulties which are in ſuch a taſke, & ſpeaketh ſomwhat cōcerning the metricall verſion of Dauids Pſalmes now in vſe. Pag.* 35, *&c.*

8. *He maintaines the lawfulneſſe of vndertaking a worke of that nature, notwithſtanding he is no profeſt Diuine, againſt thoſe who obiect he hath intruded vpon the Diuine calling; & glanceth at the ignorance and envy of thoſe Obiectors. P:* 39,

9. *He diſcouereth how preſumptuouſly they haue countenanced their detraction and oppoſition, by pretending that the Lo: Archb: of Cant: and others are ill affected to the ſaid Hymnes & Grant. And it is made euident that they haue impudently abuſed the Lo: Archb: therein. Pag.* 45, *&c.*

10. *He giueth reaſons for his tranſlating and publiſhing the ſōg of Salomō, in Lyrick verſe. Setts downe the Stationers impious and ſcurrilous manner of traducing it. Expreſſeth ſomewhat of that Songs comfortable vſe, with what may be ſaid in anſweare to them who think it ought to be reſtrained, for feare of being miſapplyed. And haveing ſpoken ſomewhat concerning his owne proceedings, ſubmitteth all to cenſure. Pag.* 49, *&c.*

11. *He diſplaies the Stationers demeanor toward thoſe who come to aſke for his Booke. Setts*

forth the quality of thoſe whom they haue drawne to paſſe their cenſures againſt it. Shewes how wilfully the Kings iniunction, & his pious intent therein hath bene reiected: And what inconueniences are likly to follow their inſolencyes, if order be not taken. Pag. 63, *&c.*

12. *He vpholds his Hymnes for the obſeruable tymes, againſt the Stationers & thoſe whom they haue ſtirred vp to oppoſe them : Offers them to ſtricteſt examination : Shewes his Chriſtian ſimplicity in cōpoſing thē; that they tend to the glory of God, and the furtherance of vniformity : That they were lawfully Authorized: That they are conſonant to the word of God, the Doctrine of the Catholike Church, and to all the lawes and eccleſiaſticall Ordinances of this Realme. Pag.* 66, *&c.*

13. *He intimates that it is probable his Hymnes are ſcandalized by none but ſuch as are ill affected to the gouerment of our Church. Shewes that his prefaces hath vindicated all our Solemnities from thoſe imputations of popery , Schiſmaticks hath caſt vpon them: Toucheth vpon the pious vſefulneſſe of the Churches Diſcipline: Illuſtrateth their impiety who ſeeke to diſparage or aboliſh it , And ſpecifieth in what places , & in what ridiculous manner the Stationers paſſe their virdicts vpon his booke.* Pag. 69, *&c*:

14. *He ſetteth downe how barbarouſly the Stationers ſeeke to diſparage all his Hymnes by reaſon*

ſon of that for S. Georges day: How vnchriſtianly they miſinterpreted his pious & warrantable intētion in compoſing that Hymne; & therevpon taketh occaſiō to ſpeake ſomewhat of the pious vſe of that ſolemnity; of the moſt noble & moſt Chriſtian order of S. George & the Patron thereof; to the honor of that inſtitutiō, & in reproofe of the vulger & ignorant miſconceits of his Reproouers. Pa. 76.

15. *He humbly intreats that neither his youth, his calling, nor the vniuſt ſcandalls of his Aduerſaries may preiudice what he hath well done: Shewes why his writings & Actions are expoſed to more ſcandalls then vanieſt inventions bring on their Authors; proteſteth what it is that made him thus endeauor to maintain his reputation; & profeſſeth ſome what of his hopes & Reſolutiōs. p*: 84.

16. *He diſplaies the true condition of his aduerſaries; by ſhewing how nere they paralell Dauids enimies, & that they haue giuen him iuſt occaſiō to take vp in a litteral sēce almoſt euerybitter cōplaint wherby the Pſalmiſt hath expreſſed the cruelty of a malitious multitude. P.* 87

17. *He expoſtulatheth concerning that vnequall dealing the world hath hitherto vſed towards him: And (taking it a little vnkindly that any of thoſe who ought to cheriſh men in good employements, ſhould do him iniury by a raſh cenſure) Toucheth vpon ſome others who together with the Stationers haue iniuriouſly & cauſeleſly detracted from his labors. Pag.* 89.

18. *He nominateth many of thoſe perticuler iniuries offred him by the Stationers. He deſcribeth alſoe the powre, policy, & true condition of his oppoſers, with many of thoſe dāgers, diſadvātages, & incōueniences which their malice portend: And then ſhewes both how much he contemneth all they can bring to paſſe, & how he hopeth to conuert all their hate, miſcheefes, & ſlanders; to his future profitt & commendation in their deſpight.* Pag. 94.

19. *He giues the reaſon of his hopes of preuailing; cõciclures Gods good purpoſe in ſuffring him to be afflicted by thoſe Adverſaries, & his other troubles; apologizeth for that ouermuch ſharpneſſe which he hath ſeemed to vſe; & makes it probable, that he hath no vncharitable intentiõ in any thing which he hath expreſſed in this booke. p.* 103.

20. *He renounceth to haue any purpoſe to Diſparage or defame either the whole Corporation of Stationers, or any particuler member thereof, & that no other may abuſe this Diſcourſe to that end; he ſhewes alſoe, how all the reprehenſions therein expreſſed, may be applyed to thoſe only who are guilty, & how euery man that is innocent, or ſorry for his ouerſight, may, if he himſelfe pleaſe, be freed from all perſonall blame or ſcandall. Pag.* 108.

21. *To prevent their malice likwiſe, who would perhapps apply this Diſcourſe to the generall diſparagment of the Stationers Myſtery; he hath added the definition of an honeſt Stationer; & the true Character of his contrary, whom he calleth a meere Stationer, & againſt whom, only, this booke is intended. Pag.* 116.

22. *He reconeth vp, ſome of thoſe many inconueniences which the Vniuerſities, the State, the whole Commonwealth, & the Church of God ſuffers, by the Diſorders among thoſe whom hee calleth meere* Stationers; *but reſerueth their amplification to another Diſcourſe, which he intendeth to publiſh if there be cauſe. Page* 127.

23. *And laſtly (to ſhew he hath not aymed at the ſhame or ruine of any, but at their reformatiõ only) he offers to diſcouer a profitable remedy for what he hath foũd to be amiſſe; to the glory of God, the content of the* King, *the quiet of the* State, *the honor of learning, & to the credit & profit of the* Stationers *themſelues. And theſe, amõg ſome other accidentall paſſages, are the cõtents of this Apology, p.* 130.

To the moſt Reuerend Father in God, the Lo: Archb: of Canterbury &c. and to the Reuerend LLs. Biſhops, & others; in the Conuocation houſe aſſembled.

MOſt Reuerent Fathers; Notwithſtanding I acknowledge my ſelfe vnworthie, that this Reuerend Aſſembly ſhould from their more weighty affaires, turne their eyes, or inclyne their eares to my priuate Fortunes: Yet if thoſe teſtimonies, which I haue already giuen of my true affection to the peace & proſperity of that Church and Common-wealth, of which you are members: or my promiſe of future indeauours, or your owne pious inclinations may deſerue ſo much for me; I humbly beſeech your Reuerences, to receiue this following declaration, into your ſerious and chriſtian conſiderations, and to vouchſafe reſpect thereunto, according to the piety becomming this Reuerent Aſſembly, and that rule of charity, which commaundeth al men (without exception) to be ſo inclyned towards others, as they deſire others ſhould bee affected towards them in the like neceſſities.

For, moſt Reuerend Fathers, I am not aſhamed to confeſſe that an extraordinary neceſſitie hath inuited me to interrupt you in this vnuſuall manner. And yet miſtake me not, I am not ſo neceſſitated, as be in doubt of falling into baſe want; or to feare I can bee ouertaken with any inconuenience, from which I could not be deliuered without your commiſeration,

but perhaps rather, God hath layd his hand on me by ſome affliction, that I might be conſtrayned to offer that vnto your conſiderations for my priuate eaſe, which I ſhould neuer haue found opportunity to preſent for the publike good, if oppreſſions had not prepared me thereunto. Cammomile thriues not vnles it be trodden on; the plate muſt to the hammer before it wilbe in faſhion: and ſuch is our naturall corruption, and ſelfe loue, that till the ſparkes touch our own houſes, we can ſleepe though the citie be on a flame. Nay, euen thoſe who are grapes of the myſticall vine Ieſus Chriſt, muſt bee cruſhed in the winepreſſe, or bruſed on the tongue, at the leaſt, before they yeald any profitable nouriſhment. If it be ſo with me, though my particular ſmart hath giuen the occaſion of this narration, ſomewhat may ere the concluſion, bee deliuered not impertinent to more generall conſideration. And once againe therefore I beſeech your patience.

About the time of the laſt Conuocation, I composed a little Poeme, well knowen throughout this kingdome; wherin haueing to conſcionable purpoſes, expreſſed ſuch reſolutions, as euery reaſonable man ſhould endeauour to entertayne. And hauing as opportunity was offered, glaunced alſo in generall tearmes at the reproofe of a few thinges of ſuch nature as I feared might diſparage or preiudice the Commonwealth; ſome particulars, not then in ſeaſon to bee medled withall, were at vnawares ſo neerely toucht vpon, that I vnhappily fell into the diſpleaſure of the State:

State: and all my apparant good intentions were ſo miſtaken by the aggrauations of ſome yll affected towards my indeauours, that I was ſhutt vp from the ſociety of mankind. And as one vnworthy the cōpaſſion vouchſafed to theeues and murderers, was neither permitted the vſe of my penne, the acceſſe or ſight of acquaintance, the allowance vſually afforded other cloſe priſoners, nor meanes to ſend for neceſſaries befitting my preſent condition. By which meanes I was for many dayes compelled to feed on nothing but the courſeſt bread, and ſometymes lockt vpp foure and twenty howers togeather, without ſo much as a dropp of water to coole my tongue. And beeing at the ſame tyme in one of the greateſt extremityes of ſickneſſe that was euer inflicted vpon my body, the helpe both of Phiſition, and Apothecary was vnciuilly denied me. So that if God, had not by reſolutions of the minde which he infuſed into mee, extraordinarily inabled me to wreſtle with thoſe, & ſuch other afflictions as I was then exerciſed withall, I had beene dangerouſly and euerlaſtingly ouercome.

But, of theſe vſages I cōplaine not; for, they are paſt: & He that made me, made me ſtrong enough to deſpiſe them. Nor doe I here mention them as accuſing the State of iniuſtice: God forbidd. For I aſſure my ſelfe my reſtraint was iuſt vntill ſuch tyme as I had acquited my ſelfe of what was layd to my charg; Yea I aſſure my ſelfe the ſeuerity of my ſufferings was vn knowne to that moſt honorable counſel which o mmitted mee; and that more ſauour ſhould haue beene

ſhewed, if meanes had beene afforded mee to complaine; Becauſe as ſoone as I had opportunity to iuſtifie my honeſt intentions, and to giue reaſons for my queſtionable expreſſions, I was reſtored to the common liberty; (as I perſwade my ſelfe) both with the good fauour of the King, and of all thoſe that reſtrayned mee. For, the greateſt faulte which euer I committed, confeſſed, or others coulde diſcouer in thoſe writings; was this, that they ſauoured a little more of Honeſty then diſcretion. And verily, ſhould euery man publickely ſuffer for his indiſcretions as I haue done, our priſons muſt be made larger then our ſtreetes.

The reaſō then why I thus begin this diſcourſe with relation of my paſt indurances, is to ſharpen the dulneſſe of my oratorie on the remembrance of thoſe things, and to begett in your hearts the more feeling of that chriſtian compunction which they muſt entertaine before this declaration, that I nowe intend wilbe of any force. And leaſt I haue not yet deliuered enough in that kind, to ſtirre vp your regard, I will (vnder your fauours) proceede a little further in the diſcouery of my outward fortunes, before I propoſe what principally I doe deſire this reuerend Aſſembly ſhould pleaſe to take notiſe of.

May it pleaſe you then to vnderſtand, that my puniſhment ended not with my impriſonment. For, before I had lycence to come abroad againe into the world, I was forced to expences ſo farre beyond my abillity, that ere I could be clearely diſcharged, I was left

left many pounds worſe then nothing: And to inioy but the name of liberty, was caſt into a greater bondage then before.

Wherevpon, comming abroade againe into the worlde accompanyed thither with thoſe affections which are natural to moſt men, I was loth (if it might conueniently be preuented) either to ſinke belowe my ranke, or to liue at the mercy of a creditor. And therefore (haueing none of thoſe helps, or trades, or ſhifts, which many others haue to releeue themſelues withal) I hūbly peticioned the Kings moſt excellent Maieſtie (not to be ſupplyed at his charge, or by any proiectment to the oppreſſion of his people) but that according to the lawes of nature, I might enioy the benifit of ſome part of myne owne labours, by virtue of his Royall priuiledge. For, by an uniuſt cuſtome (as moſt of your Reuerences well knowe) the Stationers haue ſo vſurped vpon the labours of all writers, that when they haue conſumed their youth and fortunes in perfiting ſome laborious worke, thoſe cruell Bee-maſters burne the poore Athenian bees for their hony, or elſe driue them from the beſt part thereof by their long practiced cunninge. Which to preuent, his Maieſtie vouchſafed my reaſonable requeſt, with addition of voluntary fauour, beyōd mine owne deſire. For, before his warrant to Maſter Attorny, he gratiouſly expreſſed his royall commendatory allowance of my Booke, which I had preſented him withall, peticioning his priuiledge for printing thereof. And both in the procureing of it, and in the

paſſing of his Graunt, I tooke no other courſe, then what I haue hitherto vſed, and purpoſe to vſe for euer in all myne affaires: that is; neither directly, nor indirectly to ſolicite any man to fauour me, otherwiſe thē he ſhalbe moued by his owne conſcience, and the iuſtnes of my cauſe, when I haue made means to diſcouer the true ſtate thereof to his vnderſtanding.

Nor was this manner of proceeding any hindrance vnto me; for my Graunt neuertheleſſe paſſed his Maieſties hand and euery office after (where many times lets are caſt in the way) with ſo much vnuſual fauour, and ſuch good wiſhes, beſides expedition, that I was greatly incouraged to ingage my credit almoſt three hundred poundes further thereupon; to imprint, and diuoulge my Booke, according to his Maieſties Letters Pattents. All which expence, together with my paynefull endeauours, are now in danger to be loſt, to the ouerthrow of my new hopes; and (which is my greater griefe) to the hinderance of thoſe my friends, who haue aduentured their goods in my ſinking veſſell.

For, ſome of the Booke-ſellers (who like the Siluer Smithes of Epheſus, preferr their vniuſt gaine before conſcience, or piety) though their Corporation hath much profited, and is daily inriched by my former labors, though they may haue benifit by this in queſtiō; though they are not ignorant of the greate troubles, and hinderances I haue receiued by that which did the more aduantage them; though they are priuie to my large expence in this worke, and howe much it wilbe

wilbe my vndoing to the world-ward, if it ſucceede not; though they knowe it fauoured both by his Maieſtie and thoſe alſo who are eſteemed amonge the moſt deuout, and learned of the Clergie; though their owne conſciences (whatſoeuer they pretend) tel them it tendes to the glory of God, and the furtherance of true deuotion, without preiudice to any particuler man; yea, though I haue orderly proceeded in receiuing the benifit of mine own labours, without taking away the leaſt part, either of their, or of any other mans iuſt profit: I ſay, notwithſtanding all this, they indeauoured, without all compaſſion, or honeſt conſideration, not only to procure the ouerthrow of my Graunt, and with it (ſo farr as in them lyes) my ruin alſo, becauſe I would not let them haue the benifit therof at their owne rates: But haue publikly, and vniuſtly ſlaundered me, as one that had proiected, and procured a priuiledge to the generall greeuance of the ſubiect; which thing I vtterly abhorr.

Nor haue they thought it ſufficient ingratfully to ſeeke the compaſſing of their owne ends, by the ruine both of his ſtate and good name, whoſe former ſtudies haue beene a meanes to helpe the rayſing of them; But they will diſparage the Kinges power and iudgment, rather then fayle. Nay, to ſhew themſelues ſuparlatiuely dareing to attempt any thinge to further their deſignes, there be of that generation, (I beſeech your patience, if paſſion may ſeeme to carrye me away: tis in the cauſe of God) I ſay there be ſome of them, who ſpare not God himſelf, and his religion:

but (AVDAX OMNIA PERPETI) haue blaſphemed the ſacred expreſſions of the holy Spirit, and vnchriſtianly vilified that Booke which ſupreame Authority hath commaunded to be publiſhed for the reuerence and practice of deuotion. And becauſe in doing this, they would not ſeeme ſo prophane, as to make their gaine, the cauſe of their oppoſition, nor be thought ſo heatheniſh as to call out for Diana with their types at Epheſus, they crye, TEMPLVM DOMINI, the Temple of the Lord; and craftily cullor their ayme with the cloak of ſanctity, and zeale of true religion. Yea they are growen ſo malepert, and arrogant, that being but the pedlers of Books, and for the moſt part ignorant fellowes (acquainted with nothing concerning them, but their names, and pryſes) they neuertheleſſe dare take vpon them the miſcenſuring of any mans labours though allowed by authority.

In this kind, among diuers others, I at this preſent ſuffer their miſuſag in a high meaſure. And in me they haue abuſed the King, the State, and the whole Hierarchy; Yea God, and religiō. Hauing therfore propopoſed their iniuries of other natures, to the conſideration of them, vnto whome properly they belong: I am bould to appeale yet hither, that I may obtaine the cēſure of this moſt reuerend Conuocation, concerning thoſe particulers which are moſt genuine to be determined of in this place.

I doe proteſt vnfaynedly, that I will deliuer nothing in my relation, which proceedes from ſpleene or malice:

malice: nor expreſſe my ſelfe in more ſharpe tearmes, then my conſciẽce ſhal witnes charitable, and neceſſary, to let your Reuerences vnderſtand the height of thoſe iniurys, that I am to complayne on; and the liuely character of thoſe fellowes, whoſe indignityes the whole common-wealth of learning ſuffers vnder. For they haue by their ſly inſinuations, and honeſt pretences ſo farre ſcrewed themſelues into the good opinion of many Reuerend, and Honorable parſonages, and ſo ſtrengthened themſelues through the abuſe of their fauours; that my fingers will not ſerue, and therefore pardon me if in a caſe of neceſſity, I ſomtime vſe my teeth to plucke thoſe ruſty nayles, forth of the faire table of their yll deſerued eſteeme.

Neuertheleſſe conceiue me not, I pray you, that I goe about to lay a generall ymputation vpon all Stationers. For, to diſparage the whole profeſſion, were an act neither becomming an honeſt man to doe, nor a prudent Auditory to ſuffer. Their myſtery (as they not vntruly tearme it) conſiſts of diuers Trades incorporated together: as Printers, Booke-binders, Claſpmakers, Bookeſellers. &c. And of all theſe be ſome honeſt men, who to my knowledg are ſo greeued being ouer-born by the notorious oppreſſions and proceedings of the reſt, that they haue wiſhed themſelues of ſome other calling. The Printers myſtery, is ingenious, paynefull, and profitable: the Booke-binders neceſſary; the Claſpemakers vſefull. And in deed, the retailer of bookes, commonly called a Booke-ſeller, is a Trade, which being wel gouerned, and lymited within

in certaine bounds, might become ſomewhat ſeruiceable to the reſt. But as it is now (for the moſt part abuſed) the Bookeſeller hath not onely made the Printer, the Binder, and the Claſpmaker a ſlaue to him: but hath brought Authors, yea the whole Common-wealth, and all the liberall Sciences into bondage. For he makes all profeſſors of Art, labour for his profit, at his owne price, and vtters it to the Common-wealth in ſuch faſhion, and at thoſe rates, which pleaſe himſelfe.

In-ſomuch, that I wonder ſo inſupportable, and ſo impertinent a thing, as a meere Book-ſeller (conſidering what the profeſſion is become now) was euer permitted to grow vp in the Commonwealth. For, many of our moderne booke-ſellers, are but needeleſſe excrements, or rather vermine, who beeing ingendred by the ſweat of ſchollers, Printers, and book-binders, doe (as wormes in timber, or like the generation of vipers) deuour thoſe that bred them. While they did like fleas, but ſucke now and then a dropp of the writers blood from him, and ſkipp off when he found himſelfe diſeaſed, it was ſomwhat tollerable: but ſince they began to feed on him, like the third plague of ÆGIPT without remoouing, and to lay clayme to each Authors labours, as if they had beene purpoſely brought vpp to ſtudye for their mayntenance. Yea, ſince they take vppon them to publiſh bookes contriued, altered, and mangled at their owne pleaſurs, without conſent of the writers: nay and to change the name ſomeyms, both of booke and Author (after they haue been ymprinted)

ymprinted) and all for their owne priuate lucre ; like traders in ſtuffes, who vnder new names, many tymes ſhift off their old wares. And yet further alſo, to diſparage, or cenſure maliciouſly, both writers, and their labours, and ſo vſurp vnto themſelues the high authority of the Church and State. I ſay theſe things conſidered, it is high tyme to ſeeke a remedie, and a remedy (I hope) wil ſhortly be prouided in due place.

In the meane tyme I humbly beſeech this reuerend Aſſēbly, to take an aſſay of thē in my particular cauſe, and in their manner of dealing with me touching that booke before mentioned, & lately priuiledged by his Maieſty. For, they haueing very vnchriſtianlik traduced both my ſelfe, and it, I will (according to my duty) giue vnto your Reuerences, a true account of all my principall proceedings, and intentions, and my reaſons againſt their fayned obiections ; together with what was by authority determyned by that work. And then leaue my ſelfe, and it, vnto your Reuerences, to approue, alter, amend, or condemne, as you ſhall thinke fytt. wherein I will reſt ſatiſfied, although it be to the ouerthrowing both of my credit and eſtate.

Firſt then, may it pleaſe you to vnderſtand, that being from my childhood in loue with the ſtudy of Diuinity (though I haue yet, neither knowledge, nor opinion in my ſelfe worthy of ſo high a calling) I ymployed that naturall faculty which God had giuen me vpon ſuch expreſſions, as ſauouring of honeſty, and religion, won me the generall good opinyon of honeſt men. And though I was ſo young euery way, that, I firſt began

began to write, and then to learne (as the childiſhneſſe, and indiſcretions of my Poems diſcouer) yet they procured me much reſpect, and applauſe. which well con ſidering on, and weighing my knowne inſufficiencies, the ſlenderneſſe of my performances, and my little meanes of knowledge, together with what baſe entertaynment lynes of that nature vſually finde in the world: I began to parſwade my ſelfe, that God had extraordinarily gyuen me this vnlooked for eſteeme to ſome better purpoſe, then eyther that I ſhould diſpyſe the ſame, or glory in it to a vayne end. And that which made me giue moſt fayth to ſuch an apprehenſiō, was this: I obſerued, that the good repute which I had attayned vnto, neuer gott me any outward profit, nor euer befryended mee in the compaſſing of any thinge for my pleaſure.

Wherevpon, leaſt God ſhould turne his bleſſing to a curſe, and my reputation to my ſhame, if I ſought not what way to ymploy it, vnto his prayſe: and obſeruing withall, that we make vſe of the moſt excelent expreſſions of the holy ghoſt in rude, and barbarous Numbers, whilſt our own wanton fancies were paynted, & trymed out in the moſt moouing languag. Me thought it fared with vs, as with thoſe agaynſt whom the Prophet Hoſea complayned, that dwelt in ſieled houſes themſelues, whilſt the Temple of God lay waſt And therefore ſeeing no other to vndertake the ſame, I ſpent about three yeeres, to prepare my ſelfə for ſuch a Taſke, and then proceeded with the tranſlation of the Pſalmes according to that ability God had giuen me.

me. But before I had halfe ended them I heard that one of much better ſufficiency had made a long, and happy progreſſe into that worke: and therevpon in expectation of his more able performance delayed to proceed with what I had begunne, vntill ſuch tyme as I was informed that the other was by the multiplicity of weighty Affayres compelled to giue ouer his laborious Attempt. And then, I thought my ſelfe engaged agayne, to proceede.

Now, dureing the tyme of intermiſſion as aforeſaid, that I might not want an imployment anſwereable to my firſt intention I was by ſome of the Clergy (who I hope were mooued thereunto by the Spirit of God) inuited to collect and tranſlate into Lyricke-verſe, the Hymnes diſperſed throughout the Canonicall Scriptures. Which I imbraced with much readynes, & performed willingly; adding vnto thē ſuch other parcells of Holy-writt, Creeds and Songs, as I conceiued proper and neceſſary to be ſunge.

And, becauſe ſome can well enough allowe an endleſſe variety of fooliſh Songs and ballads, tēding to the ſeruice of the fleſh and the deuill, yet be apt to ſay, wee haue Pſalmes, and Songes enough in this kind already. And foraſmuch alſo, as I haue heard others (whoe preſume much on their own ſoundnes in Diuinity) ignorātly demaūd, what ỹ Sōgs of Moſes, Deborah, Hānah & ſuch like, are pertinēt vnto vs. To let thoſe, & other vnlerned, & ignorant men know, that the Holy Ghoſt preſerued none of the Canonicall Scriptures tyll theſe tymes of ours in vaine. I haue in a ſhort Proeme (according

ding to the opinion of the true Church) declared; that thoſe Scriptures, are euery whitt as vſefull and neceſſary for vs, as for them in whoſe tymes, and for whoſe particuler occaſiōs they were firſt written. And before each Hymne, I haue prefixed also a briefe preface, to ſhew in what ſence the congregation, or men may priuately, and ought to repeat them.

Moreouer, hauing with griefe obſerued, how the Church of England (lyke Ieſus Chriſt crucified betwen two theeues) is traduced and abuſed between Papiſts, and Schiſmatiks: the one falſly charging her with want of order, and chriſtian diſcipline; the other as vniuſtly vpbrayding her with popiſh and ſuperſtitious obſeruations. And hauing experience, that there are great multitudes of wel affected people, eaſie to be led aſide for company into the later ouerſight, through want of ſome to informe them better, who would with ſmal ado be conformable, if they had meanes of inſtruction concerning their particuler miſtakings. Yea, many of theſe being wel inclyned towards me; and I not knowing which way to vſe that affection better, then to make it a meanes of increaſing chriſtian vnity and devotion. I reſolued to publiſh ſomewhat, to ſtirre vp in them that obedience and reuerence, which they ought to expreſſe towardes the pious ordinances of the Church: and if I loſt any mans eſteem for ſo conſcionable an attempt; I aſſured my ſelf I loſt nothing but what was neuer worth the ſauing.

To that end therefore (hauing receiued incouragment and taken aduice, from ſome of the moſt deuout, and

and learned of our Deuines) I compoſed certayne Hymnes, and Songes, appropriated to the ordynary publike occaſions of our Congregations, and to thoſe tymes obſeruable by commaund of the Churche, and by the authority of the State; that ſoe God might bee gloryfied in euery Solempnity, and thoſe tymes not ſo much prophaned and contemned, as heretofore.

And, becauſe I had heard ſome Teachers in Iſrael profeſſe themſelues ignorant concerning the vſe of the Holy-days obſerued in our Church, I tooke the more paines (though not preſuming to teach them) to expreſſe before ỹ proper Song of euery obſeruable Time or other occaſion, their religious vſe; briefly, & in ſuch a manner, as I hope euery reaſonable capacity may thereby vnderſtand, our Churches diſcipline in that poynt, to be farr from a needles, popiſh, or ſuperſtious Tradition.

Moreouer, that I might not trouble any mans charity or deuotion in the vſe of theſe Hymnes, I was as watchful, as poſſible I could be, to make all my expreſſions free from bitterneſſe, or touches of thoſe controuerſies, which might giue offence to the weake members of our Church. And God ſo proſper me, as I was and am cleare, from meaning to grieue, offend, or diſcontent the ſoules, or conſciences of any.

Thus with a good purpoſe, I began and finiſhed thoſe Hymns and Songes, which make vp the Booke, called the HYMNES and SONGS OF THE CHVRCH. So named, not for that I would haue them accounted part of our Lyturgie (as I haue deliuered

liuered to his Maieſtie in my Epiſtle) but becauſe they do for the moſt part, treate of ſuch particulers, as concerne ŷ whole Church of God. And this is that booke, for which his Maieſtie vouchſafed mee the priuiledge before mentioned, and which he pyouſly & gratiouſly commaunded to bee annexed to the ſinging Pſalmes, that it might be ŷ more generally & the more conueniētly divulged amōg his ſubiects for their inſtruction.

And indeed, by that means, thoſe poore people (whoſe Paſtors ſuffer them or cauſe them to be miſinformed concerning that poynt) ſhall carry about with them in their moſt vſefual book, what may at one tyme or other open their vnderſtandinges to perceiue their errour.

This is that Booke, for which I (was euer worſt vſed for my beſt intentions) ſuffer more, then for all my former indiſcretiōs; & for which, I haue receiued thoſe afrōts, that may wel be rāked amōg my greateſt iniuries; notwithſtanding it had beſides the ordinary allowance of Authority, the particular approbation, and cōmendation both of the King himſelfe, and of many the members of this moſt reuerend Conuocation.

Yea, this is that Booke, for which the Common wealth of Stationers (a Tyrrany vnheard of in former ages) deſire to make me as odious, as if I had ympolyed my whole ſtudy to the oppreſſion of this weale publike, or to the ſubuertiō of religion: and for which they haue perſued me with ſuch violence and clamoras hath ſeldome or neuer been exampled in any cauſe.

Heare

Heare therefore (I humbly beſeech you) their particuler obiections; and for his ſake (who hath honoured you with high places, and holy callings) be you Iudges betweene mee and them. For though in regard of my ſelfe, I ſhould take no more notice of their malicious wronges, then the Nightingale in a Sommers night, doth of the barking of dogges, & whooping of Owles: but ſing on without diſtemper, to the contentment of myne owne ſoule. Yet ſince their clamorous noiſe hinders others from heareing the voice of the Charmer, and through my ſides, wounds the credit of Authority, and may parhapps hereafter incourage them preſumptuouſly, for the bringing in of greater inconueniences: I deſire their dealing with me, may be taken notice of by this moſt Reuerend Aſſembly. To which end, I haue here ſett downe, what they cry out, to the diſparagement of me, and my booke, inſtead of diſperſing it abroad according to his Maieſties royall commaund.

Some giue out that my booke containes nothing but a few needles Songs: which I compoſed, and gott priuiledged by Patent, meerely for my priuate benifit, to the oppreſſion of the Common-wealth.

Some diſcourage thoſe that come to buy the booke: otherwhiles denying that it is to be had, & otherwhile peremptorily proteſting againſt the ſelling of it, or diſgracefully telling ſuch as enquire after the ſame, that the worke is Ridiculous, and that it better befitted me to medle with my poetry, then to be tampering with diuinity. with ſuch like other wordes of contempt.

Other ſome there be, who dare auerr that my Lords

vpon that occaſion. For, Gods mercy ſhewed to vs in our baptiſme, (and the ſpirituall ouerthrowe of the deuill, purſuing vs with an hoſt of ſinnes, and temptations,) is in myne opinion more effectually expreſt to a ſpirituall vnderſtanding, by apprehending the actions and circumſtances of that temporall deliuerance, thē it could be by ŷ power of any words, or by any other ordinary means except by contēplating of that moſt excellēt material obiect, the Sacrament of Baptiſme it ſelfe, of which the other was but a type.

In like manner, all the other Canonicall Hymnes do admyrablie help towards Gods euerlaſting mercies, and for illuſtrating thoſe particuler Miſteries of our chriſtian fayth, which they did typically and prophetically foreſhew. Yea, they are part of the propheticall witnes, as the Hymnes of the newe Teſtament are part of the Euangelicall witnes, of our intereſt in Chriſt Ieſus. And verily, the late neglect of their application, in our chriſtian myſteries, hath not onely much iniured, one of the two great witneſſes of our ſaluation: but giuen occaſion alſo, that many vnſound profeſſors haue corrupted them; euen to the bringing in of diuers Iewiſh and Talmudicall fancies, to the fearefull diſtraction of weake people.

But, were not thoſe Hymnes neceſſary in reſpect of the variety of their arguments, yet the variety of expreſſion, were ſomwhat needful, although the matter were the ſame. For, as the ſeuerall dreſſings of one ſort of meate, maks it diuerſly agreeable to the pallats, and ſtomackes of men: ſo the various manner of things

delereiud

deliuered in holy Scripturs, makes them applicable to our vnderſtandings; and what in one kind of deliuery ſeems harſh, or obſcure, in another kind is acceptable, and more eaſily apprehended. That which is eaſie to you, is hard parhapps to me: and what may be thought an impropriety to ſome great iudgments, doth many times moſt properly inſinuate the ſpeakers meaning vnto them of weaker capacityes.

In obſeruing the ſeeming differences amonge Interpreters in their trāſlatiōs of theſe words: NASSECHV BAR, (part of ŷ laſt verſe of the ſecōd pſalme) I conceiued thereby, that the profitable vſe of variety, was very apparant. For, the tranſlation moſt agreeable to the original Hebrew renders ŷ words: OSCVLEMINI FILIVM. the Septuagint, APPREHENDITE DISCIPLINAM and Saint Hierome, ADORATE PVRE: which beeing all orthodoxe interpretations, and agreeable both to the ſcope of the Pſalme, and that which the wordes originally beare, and all ſtanding well together alſo with the Analogie of fayth: this variety made me conceiue in my meditations therevpon, that the holy ghoſt had deliuered his meaning in theſe triple Equivokes, that they might the more properly bee accomodated to the ſeuerall States, and ages of his Church.

For (pardon me if I erre) me thought in ſaying, OSCVLEMINI FILIVM (which was accordng to the genuin, & moſt cōmon vnderſtāding of ŷ original words among the Hebrewes) I apprehended that the Holy Ghoſt exhorted his Church among the Iewes to homage and worſhipp that Sonne of God, whoe

vpon that occaſion. For, Gods mercy ſhewed to vs in our baptiſme, (and the ſpirituall ouerthrowe of the deuill, purſuing vs with an hoſt of ſinnes, and temptations,) is in myne opinion more effectually expreſt to a ſpirituall vnderſtanding, by apprehending the actions and circumſtances of that temporall deliuerance, thē it could be by ŷ power of any words, or by any other ordinary means except by contēplating of that moſt excellēt material obiect, the Sacrament of Baptiſme it ſelfe, of which the other was but a type.

In like manner, all the other Canonicall Hymnes do admyrablie help towards Gods euerlaſting mercies, and for illuſtrating thoſe particuler Miſteries of our chriſtian fayth, which they did typically and prophetically foreſhew. Yea, they are part of the propheticall witnes, as the Hymnes of the newe Teſtament are part of the Euangelicall witnes, of our intereſt in Chriſt Ieſus. And verily, the late neglect of their application, in our chriſtian myſteries, hath not onely much iniured, one of the two great witneſſes of our ſaluation: but giuen occaſion alſo, that many vnſound profeſſors haue corrupted them ; euen to the bringing in of diuers Iewiſh and Talmudicall fancies, to the fearefull diſtraction of weake people.

But, were not thoſe Hymnes neceſſary in reſpect of the variety of their arguments, yet the variety of expreſſion, were ſomwhat needful, although the matter were the ſame. For, as the ſeuerall dreſſings of one ſort of meate, maks it diuerſly agreeable to the pallats, and ſtomackes of men: ſo the various manner of things

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deliuered in holy Scripturs, makes them applicable to our vnderſtandings; and what in one kind of deliuery ſeems harſh, or obſcure, in another kind is acceptable, and more eaſily apprehended. That which is eaſie to you, is hard parhapps to me: and what may be thought an impropriety to ſome great iudgments, doth many times moſt properly inſinuate the ſpeakers meaning vnto them of weaker capacityes.

In obſeruing the ſeeming differences amonge Interpreters in their trāſlatiōs of theſe words: NASSECHV BAR, (part of ŷ laſt verſe of the ſecōd pſalme) I conceiued thereby, that the profitable vſe of variety, was very apparant. For, the tranſlation moſt agreeable to the original Hebrew renders ŷ words: OSCVLEMINI FILIVM. the Septuagint, APPREHENDITE DISCIPLINAM and Saint Hierome, ADORATE PVRE: which beeing all orthodoxe interpretations, and agreeable both to the ſcope of the Pſalme, and that which the wordes originally beare, and all ſtanding well together alſo with the Analogie of fayth: this variety made me conceiue in my meditations therevpon, that the holy ghoſt had deliuered his meaning in theſe triple Equivokes, that they might the more properly bee accomodated to the ſeuerall States, and ages of his Church.

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was diuers wais made māifeſt vnto thē to be their true King. And APPREHENDITE DISCIPLINAM, (being according to that Tranſlation, which I am perſwaded God himſelfe extraordinarily prouided to reueale his truth by vnto ŷ Heathen) I conceiued that ŷ Holy Ghoſt perſwaded his Church among the Gentiles. (who yet knew not Chriſt their Kinge) to imbrace the knowledge of him. And ADORATE PVRE (beeing the firſt tranſlation that in latine the Church publikly receiued, and about that tyme the true worſhip of Ieſus Chriſt begining to be adulterated) my mynd gaue me (that pſalme being a manifeſt prophecie concerning the kingedome of Chriſt to the worlds end) it might be, that God did by that interpretation perſwad thoſe peruerters of his Truth to repentance, who ſhould diſturbe the peace and quiet of his kingdome in theſe later tymes.

But I ſtand not ſo thereupon as if I could not ſubmitt to better iudgments: Sure I am this meditation is no way repugnant to the Catholike verity; and howſoeuer it ſhalbe approoued, it ſerues wel enough to my purpoſe for demonſtratinge, that the variety, or different expreſſions of ſacred things, are not needles, but do afford aduantage vnto thoſe of meane capacityes, if they meditate vpon them with reuerence and humility.

If it be but to awaken our dullnes, and take away our weariſomeneſſe in holy duties, variety is needful. For, fleſh and bloud (as we finde by daily experience) loaths thoſe things, wherwithal they are naturally beſt pleaſed

pleſed, if they be to frequēt: how much more tedious then will thoſe things be vnto vs, which are perpetually iterated in the ſame words, being naturally vnpleaſing to a carnall eare? Since god in mercie hath prouided and permitted vs meanes to aſſiſt our weakneſſes, let not ſuch as are ſtrong enough to be without them, condemne the vſe of ſuch helpes in thoſe, whoe beeing not ſo able, muſt haue their affections weaned by degrees from their childiſh inclynations.

We ſee the Fleſh and the Deuill, hauing for their ſeruice thouſands of vaine Songes, and prophane ballads ſtored vp in ỹ Stationers warhouſes, haue neuertheleſſe, many Muſes perpetually ymployed for the compoſing of new Straynes; And that many hundred pounds are yearely conſumed vpon them, to the inriching of thoſe marchants; to the ſhame of our profeſſion, to the corruption of youth, and to the building vp of the kingdome of ſinne, and Satan: as it is well knowne, and obſerued by many of good note in this reuerend aſſembly. Yet there haueing been for diuers ages together, but ſo many Hymnes compoſed, and publiſhed, as make in ſome impreſſiōs not aboue two ſheets and a halfe of paper (for the reuerence and practice of Deuotion vnto the honour of god) they are cenſured impertinent; malitiouſly exclaymed on; violentely oppoſed; and the Author of them ſeekeing for the needefull hyre of his labour, (but his due, and what ſtrangers ſhould haue been ſuffered to make thereof) is publikely accuſed as a man coueteouſly hunting af-

ter the world, and an iniurious oppreſſor of the common-wealth.

Oh god! how partiall are all men bewitched with ſelfe-loue, in the proſecution of their baſe ends! and how vncharitable in their cenſures! For the Stationers have not onely labored to depriue me of the benefit due to my labours, but alſo to make me appeare without Chriſtianity in my intentions: by affirming that I ſought myne owne benyfit onely, in compoſing my booke of Hymns, & in publiſhing it according to the kinges commaund. My Poeme laſt deuulged was ſayd to haue been written in myne own prayſe; & the Hymnes for my priuate profit; I wonder to what purpoſe, ŷ next booke I write ſhalbe cōpoſed. Verily, if I be not altogether forgetful of myne owne thoughtes, or too apt to beleeue ouerwell of my ſelfe (as parhaps I am) my principall ayme was the glory of God in both thoſe vndertakinges. Neuertheleſſe, truth is, I am ſo inclyned to the corruptions of other men, that although I did what I was able, yet was I not altogether ſoe free from outward hopes (as I ought to haue been) in thoſe works.

My weake fortunes, my troubles, and the chargableneſſe of a ſtudie, that bringes with it no outward ſupplie, put me vnto a kinde of neceſſity to caſt my thoughts a ſide vnto worldly reſpects: but I haue ſiuce been ſory for it vpon better conſideration. And as a iuſt reward for my too earneſt lookeing after vaine hopes, I doe now accept of my preſent trouble, that outwardly is like to impoueriſh me. And the tyme thereof

thereof, drawes me the more heedfully to conſider it, being iuſt about that ſeaſon, wherein I expected to reape ſome contentment in the fruition of my labors and expences. God graunt this experience may inrich me another way, and ſettle my hopes vpon more certaine thinges: and that thoſe who accuſe mee of this imperfection, may examine their owne heartes, and (if they finde them guilty of the like infirmity) learne by myne example to confeſſe their errour. And my prayer ſhalbe, that we both may more directly ſeeke gods glory in our vndertakings.

But why ſhould I be the man more accuſed, then all others, for ſeekeing after the iuſt hyre of my labours? am I the only One guilty of ſtudyinge myne owne profitt, in the courſe of my paynefull endeuours for religious ende? I would to god I were, and that no man liuing ſaue I, were ſo wicked, as to make his owne glory, and inriching, the end and ſcope of his chriſtian diligence. For doubtles, ſuch an vniuerſall pietie, would be a powerfull meanes of drawing me to repentance. But I beleeue, there be ſo fewe, who can with the Apoſtle cleare himſelfe herein, that if none might be permitted to throwe at me the ſtone of reproofe, but only they who are free from this weaknes, I may walke from Saint Michaels Mount in Cornwal to Douer: & from thence euē through our mitropolitan Churches, to the fartheſt Northeren Iſles without touch of exception.

And whereas they obiect I haue compaſſed a priveledge to the publike greeuance; your Reuerences ſhal perceiue

ceiue how innocent I am from giuing cauſe of ſuch an imputation, if you pleaſe to conſider the circumſtances of his Maieſties Grant with his pyous intention, and my carriage in the procuring and execution of it. For, I did not, as ſome of the Stationers haue done, in the name of many, and by pretending the reliefe of the poore (whome they may be prooued therby to oppreſſe) monopolize the principall bookes of Sale within this Realme (euen thoſe wherein the whole cō-monwealth haue a inſt intereſt) which is really one of thoſe Monopolies that our State abhores. But hauing compoſed a new Booke, which no man could claime a ſhare in, while it remayned myne owne, and in mine owne power to make publike or no; & propoſing the ſame to his Maieſtie, briefly and plainely, without pretēce of any by-reſpect) I obtayned a free and gratious graunt to make ſuch benifit thereof as vſually heretofore in like caſes, his Maieſtie hath vouchſafed vnto others: yea ſuch as the Stationers would haue made of it without a priueledge if ſo be I had left it in their power.

Nor can any diſaduantage come to the Commonwealth thereby, ſeeing the price is lymited to be ſuch as themſelues ſell bookes for, like chargeable of the ſame kind. Beſides, no mans trade or ymployment, is therby vſurped vpon, hindred, or taken away: but many are rather ſett on worke in ſeuerall profeſſions, more then before. Inſomuch that there can be no publike grieuance truely named or probably pretended which that priuiledge is cauſe of: except it bee a griefe

griefe to ſome fewe Idle drones, to behould the laborious lyving vpon the ſweate of their owne browes.

Indeed The Booke-ſellers do peremptorily challeng an intereſt in euery mans labour of this kind; and a worſhipfull Lawyer was lately pleaſed on their behalfe to ſay, that the benifite ariſinge from the ſale of bookes, was their ancient, and lawfull birthright. But if his Maſterſhips Iudgement be noe better in other caſes, I hope to bleſſe my ſelfe from his opinions. For vnleſſe he can proue, the Author hath ſould them his birth-right (as often he doth, for leſſe then a meſſe of pottage) he being the elder brother, the right firſt (by his owne lawe that he profeſſes) falleth vnto him. And there are other heires (but of a collaterall lyne) the Printer, and Booke-binder that clayme iuſt title beefore the booke-feller: at leaſt-wiſe may in Gauile-kind be coheires with him; yea indeed, the meaneſt of them doubly deſerues the better right. But it may bee our learned Counſeller, was a kentiſh man, where in ſome place, the yongeſt brother inherites by cuſtome of Borough Engliſh, and ſo thought perhapps that the like teneur might be peculier vnto the Booke-ſellers trade. Therefore as I am willing, his ignorance ſhould excuſe him, ſo I hope, all Authors ſhalbe excuſed, and and vnblameworthy, if hauing their proper rightes incroched vpon, they ſeeke repoſſeſſion by the royall power.

To that purpoſe is my priueledge; which the Sationers haue not onely called in queſtion before the high

high Court of Parlament (whoſe Cenſure I ſhall bee ready to abide with good contentment) but by many clamors, and by a multytud of papers in print alſo, ſcandalized the Kinges Grauntas, an oppreſſion; and caſt vpon me the vniuſt imputation of a baſe Monopoliſt: wheras I doubt not but I ſhalbe able to proue that his Maieſtie hath vouchſafed me nothing, but what was, IVS REGALE, and in his Lawfull power to conferr; and that I enioy nothing by vertue of the Priueledge he graunted me, but what I am honeſtly capable to receiue. For, yf his Maieſtie hath not a legall power to confirme vnto me that which is naturally myne own, By what right then, doe they and others enioy priueledges for thoſe books wherein euery mā hath as good property as they. Or if his Maiefty hath not Authority to commaund the addition of a fewe leaues (for Gods glory, and the peoples edification) to ſuch a booke, as hath allowance from the Prerogatiue Royall onely; Then, either the Sta:ioners are very preſumptious, in anexing the ſinging Pſalmes and Robert Wiſdomes Songs to the Bible and booke of Common prayer, at their owne pleaſures, and for their owne profit: Or els their Prerogatiue is more abſolute then the Kings.

For, the Stationers doe not onely reape the Benefit of diuers books by vertue of his Maieſties Graunts, in ſuch wiſe as the ſame is vouchſafed vnto me, but in a farr larger manner, and (acording as they execut thē) to the publkie iniury many waies. Yea, by the lawes and Orders of their Corporation, they can and do ſetle vpon

vpon the particuler members thereof, a prpetuall intereſt in ſuch Bookes as are Regiſtred by them at their Hall, in their ſeueral Names: and are ſecured in taking the ful benefit of thoſe books, better then any Author can be by vertue of the Kings Grant, notwithſtanding their firſt Coppies were purloyned from the true owner, or imprinted without his leaue.

Moreouer, they annexe Additions to bookes formerly imprinted, and increaſe the pryſes of them accordingly, though ŷ matter be altogither impertinēt. And yet if the King do but conferr vpon ſome Author the ſole printing of a tenth part of his owne labours (which he might ſtil haue reſerued in his owne power) Or but pleaſe (for the Reuerence and practiſe of deuotion) to commaund the addition of a fewe leaues to ſome booke authorized by the State onely: they immediately breake out into an vproare, as if the King had dealt vniuſtly with them; As if the Author had cōmitted Sacriledge: and as if the Common-wealth had beene ready to ſinke vnder the weight of that burthen.

Good God! how many dung-botes full of fruitles Volumnes doe they yearely foyſt vpon his Maieſties ſubiectes, by lying Titles, inſinuations, and diſparaging of more profitable Books! how many hundred reames of fooliſh prophane and fenſles Ballads do they quarterly diſperſe abroade? And howe many thouſande poundes doe they yearely picke out of the purſes of ignorant people, who refer the Choyce of their books to the diſcreations and honeſties of theſe men! by that meanes

meanes ridding their warehouſes from heapes of traſh and refuſe, which might els haue layne by the walles till the Ratts had eaten it? how vnconſcionably is the Subiect by theſe vſages robbed both of his mony and tyme? how often in ſtead of being bettered, are their manners corrupted and their affections drawne away by lewd and wanton Poemes? how vnchriſtianly is their loyalty ſomtyme ſhakē by ſeditious Pamphlets? Yea, how dāgerouſly is their faith & religiō peruerted by thoſe many hereticall and ſchiſmaticall Treatiſes, which they from tyme to time ſecretly or openly diſperſe through his Maieſties Dominyons.

How vnfortunate am I (as ſome thinke) that haueing performed a good worke; doe neuertheles heare it exclaimed vpon as a friuelous labour, and ſtand accuſed for oppreſſing the people (becauſe a fewe Hymnes contayning the prayſes of God are commaunded to bee divulged the moſt conuenient way) whilſt ſuch abuſes as theſe afore mentioned, and many of a higher nature, may be winked at in my Accuſers: Yet, I ſay rather, how happy am I & how much bound to praiſe Gods mercie, who couers the multitudes of my tranſgreſſions and ſtill bringes me into publike queſtion for ſuch Actions onely, as ſhall vpon Tryall become myne honor, and to the ſhame of my Traducers. For, I am confident that I ſhal in due time be deliuered from that, and from all other ſcandalous imputations which the world hath layd to my charg. And therefore whether it be now or hereafter, I am indifferent; and place ſuch aſſurance in gods loue that

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I can ſtay his leaſure.

I procured the Kinges Graunt (being the poſſibility of a temporall bleſſing) by moouing for it, where I ought, and as I ought to ſeeke the ſame, without entreating any mans furtherāce; and if it be not in euery perticuler iuſt and conuenient, that I ſhould enioy the ſame; yt ſhall goe, and I wil venture an vtter vndoeing rather then make vſe of any mans friendſhip to detain it. For, God (who hath hitherro prouided for me in ſuch a manner as beſt befitted both my temporall and ſpirituall Condition) will I knowe, continue his prouident care of me: while I can haue grace to be thankfull, and retayne the reſolution to doe my lawfull endeauour. Howſoeuer (let the worlde conceit of mee as it pleaſeth) I ſcorne to enioy my lyfe, much more any priueledge to the common preiudice: and am able to demonſtrate (as ſhall hereafter appeare) that my booke and the Kinges Graunt haue beene malitiouſly traduced without cauſe.

Yet, the Stationers haue not only ſcandalized the ſayde graunt vniuſtly, and layde the imputation of impertinencie to the Booke of Hymnes without cauſe; but feareing (as it ſeems) leſt their publication would diſcōuer their falſe dealing, and gayne me and my labour ſome good approbation in ſpight of their mallice; They haue (as I ſayd before) practiſed alſo, or rather conſpired, as much as in them lyes, to hinder the lawful ſale of my Booke. For, they prouide them not in their ſhoppes as they are commaunded by Authority, nor furniſh themſelues with thoſe as with other

ther books, notwithſtanding they may take them vpon truſt, and make profitt of them before payment is required at their hands, being content ſomewhat to hinder themſelues that they may diſaduantage me. And to excuſe this iniury they giue out, contrary to their owne knowledges, that if they take my bookes from me, none will fetch them out of their handes, which they falſly pretend, meerely to diſpariage that which I hope they ſhall neuer be able to bring out of credit, tyl they haue loſt their owne. For, they are daily ſo much enquired after, that had the Booke-ſellers preferred them to ſale as they would haue done if the coppie had been their owne, twenty thouſand might haue been diſperſed, long ere this tyme. Yea if they had either any loyal reſpect to the Kings pyous commaund; or loue to the practiſe of Deuotion, or but that humanity which is to be found among Infidells; they might haue deulged a hundred in place of euery tenn which are yet diſperſed. For, though fewe knowe where to get the ſayd Hymnes, becauſe they are ſeldome to be had amonge the Booke-ſellers; yet thouſandes of them haue beene bought vp by gentlemen and others, whoe (hauing enquired out, with much difficulty, where to finde them) report to mee howe much I am abuſed amonge the Stationers, and how hardly they cann forbeare from vſing them vnciuilly that come to aſke for my Booke: with diuers other particular Diſcourteſies.

But, becauſe thoſe vſages doe demonſtrate their owne euill diſpoſition rather then diſparage the ſaid booke;

Booke; I wil omitt to perticularize thoſe many diſcourteſies which I am that way offered, and proceed to anſwere ſuch other obiections as they and their abetters haue framed to bring both my Hymnes and me, into contempt.

And firſt, they obiect (forſooth) that they are not worthy to be annexed with their Pſalmes in meeter, in reſpect of that inſufficiency which they haue diſcouered in my expreſſions. For, ſo harſh and improper do my lynes appeare to theſe iuditious cenſurers, and their chaplins; that ſome compare them to DOD the fillkemans late ridiculous tranſlation of the Pſalmes, which was by authority worthily condemned to the fire. Some tearme them in ſcorne, WITHERS SONNETS; and ſome, among them, the better to expreſſe what opinion they haue of their pious vſe, are pleaſed to promiſe that they wil procure the roaring Ballett ſinger with one legg, to ſing and ſell them about the Citie. which baſe ſpeeches proceeding from thoſe ſkoffing Iſmalites, I could well enough brooke in reſpect of mine owne perſon, or merit: For, there is ſoe mnch euill, euen in the beſt of my actions, that contempt is the fayreſt reward, which they can iuſtly challenge: Yet, when I call to minde with what Chriſtian intentions I was emploied vpon thoſe Hymnes, and howe many howers at midnight I ſpent about them, whilſt, it may be, my Traducers, were either ſleeping out their tyme, or worſe employed: when I conſider alſo howe many learned & religious men haue approoued thē, & how

much their pious vſe might further the reuerence and practiſe of Deuotion to the prayſe of God; it greeues me that there ſhould bee in this nation any ſo wicked as to oppoſe ſo Chriſtian a worke, to ſo friuelous an end. But, when I remember, by whome, and by what Authority that booke was allowed, and commaunded to be made publik; and withall, what miſtery of iniquity it is that hath conſpired againſt the ſāe; me thinkes it is an Iniurie not to be tollerated.

Is it reaſon, they who liue by bookes, ſhould bee permitted to abuſe the Authors of their liuelyhood? Or is it ſeemely that thoſe whoe (as I ſayd before) are but the pedlers of books, ſhould become their cenſurers; and by conſequent, both the cenſurers and deprauers of that Authority which allowed them? If this be tollerated, the fayreſt draughts of Apelles, ſhalbe daily ſubiect to the fooliſh critiſciſmes of thoſe arrogant coblers; and the State ſhall not be able ere long to publiſh any thing, but what they haue a fancie to approoue. For, to this paſſe it is already come, that whatſoeuer the State diſlykes ſhalbe imprinted and devulged by them (though both abſurd and ſcādalous) with twice more ſerioufnes, then any booke lawfully commaunded: but, let it tend to ſchiſme, and they will diſperſe more vnder-hand in one weeke, then the Royall Authority ſhalbe able to divulge in a yeare, toward the ſetling of vnity in the Church.

I know not what it is which ſhould make my booke of Hymnes appeare ſoe ridiculus vnto them, or

or ſo vnworthy to be annexed to the Engliſh Pſalm-book, as they pretend. In reſpect of the matter it cannot iuſtly be excepted againſt: for, a great part therof, is canonicall Scripture; and the reſt alſo, is both agreeable therunto in euery perticuler, and conſonant to the moſt approoued Diſcipline of the Church of England. Soe that (how ſquemiſhly ſoeuer ſome of their ſtomackes brooke it) they being allowed by Authority, are as fitt, I truſt, to keepe company with Dauids Pſalmes, as Robert Wiſdomes TVRKE and POPE; and thoſe other apocryphall Songs and praiers, which, the ſtationers add to the Pſalme booke for their more aduantage: Sure I am, that if their additions ſhalbe allowed of by the moſt voices, yet mine ſhalbe approoued of before thoſe, by the beſt Iudgments.

Now, as for the manner of expreſſion which I haue vſed, I hope it is ſuch as no iuſt exception cann be taken therunto; ſeeing I haue (aſwel in that which is of my owne Inuention, as in the Tranſlations) vſed that ſimplicity of ſpeech which (beſt) becommeth ŷ ſubiect, without affectatiō to thoſe poetical phraſes and fancies, which (being commendable in other things) would haue obſcured the maieſty of thoſe inventions. To this I had ſo much regard (eſpecially in my tranſlations of the Canonicall Hymnes) that, if I miſtake not, I haue as naturally, and as playnely expreſt the ſence of them, as moſt proſe Tranſlations haue done. And if thoſe indifferent men, who know the Poeſy and power of the Engliſh tongue may be

my Iudges, they will cenſure my expreſſions to bee ſuch, as ſhall neither be obſcure to the meaneſt capacityes, nor contemptible to the beſt Iudgments, but (obſeruing a middle way) beſt becomming that purpoſe, for which they were intended.

I did not leape on a ſuddaine, or irreuerently into this employment; but, haueing conſumed almoſt ỹ yeares of an Apprentiſhipp, in ſtudies of this kinde, I entred therinto conſcionably & in the feare of God: nor haue I proceeded without his aſſiſtance, as the difficulties and diſcouragments which I haue paſſed through, do witnes vnto me. For, if it be well weighed, how full of ſhort ſentences, and ſuddaine breakings off, thoſe ſcriptures are; how frequently, theſe Particles, FOR, BVT, & ſuch lik, (which are graceful in the Originall Text) will ſeeme to obſcure the dependancy of Senſe, in the Engliſh phraſe, if the power of their ſignification be not heedfully obſerued in thoſe places: How harſh the muſicke will be, if the chiefe Pauſes be not carefully reduced vnto the ſame place in the lyne throughout the whole Hymne, which they haue in the firſt Stanza; how many differences muſt be obſerued betweene Lyricke-verſe and that which is compoſed for reading only: Howe the Tranſlater is tyed, not to make choiſe of thoſe faſhion Stanzaes which are eaſieſt, to expres the matter in, but to keep that with which he firſt begā: how he is bound, not only to the ſence (according to the liberty vſed in other Tranſlationes) but to the very words, or words of the ſame power with thoſe vſed in

in our allowed Interpretations: Laſtly, how preciſe he muſt be, when he is forced to expreſſe any ſentence by circumlocution, to labor ſtil to retayne a reliſh of the holy phraſe in his expreſſions: I ſay, if all theſe circumſtances be well conſidered, (and how difficult they make it to cloſe vp euery Stanza with a period, or ſome ſuch point that the voice may decently pauſe there) I am parſwaded a worke of this nature coulde not haue ben perfiſted in, to this concluſion, by a man haueing ſo many weakneſſes, and diſcouragments as I haue had; vnleſſe the Almighty had beene with mee. Nor can I beleeue that the deuill would haue rayſed vp ſoe many malitiouſly to oppoſe the ſame, if it had not tended to Gods honor.

But ſure, no man will grudge the annexing of the Booke of Hymnes to our metricall Pſalmes now v-ſed, in regard of any faultineſſe in their expreſſion, yf they conſider the meanneſſe of that Tranſlation. For, though ſome (of no meane degree) are very violent for the mayntenance and continuance of their olde Verſion, pleading (as the papiſts do for many of their trumperyes) a long preſcription, in ſteed of better argumentes: yet I know it to be ſoe much to blame, that no man of vnderſtanding can ſing many of thoſe Pſalmes, but with trouble to his deuotion. And I dare vndertake to demonſtrate, that they are not onely full of abſurdityes, ſcoeloſciſmes, improprietyes, non-ſēce, and impertinent circumlocutions (to more then twice the length of their originalles in ſome places) but that there are in thē many expreſſiōs alſo, quite beſide if not quite contrary, to the meaning of

the Text. Which I would not thus openly haue declared, but that euen ſchoole boys perceiue it, though ſome (that would be thought wiſer) do ignorantly or wilfully, proteſt againſt an alteration of our ſinging Pſalmes. Excuſe me I beſeech you, if I ſeeme a litle too playne in diſcouering the faultines of that wherof ſo many are ouerweening: for, I doe it not to diſparage the pious endeauours of thoſe whoe tooke paynes in that Tranſlation; but rather, commending their laborious and Chriſtian intention, do acknowledg, that (conſidering the tymes they liued in, and of what quallity they were) they made ſoe worthye an attempt; as may iuſtly ſhame vs whoe came after, to ſee it no better ſeconded during all the flouriſhing tymes which haue followed their troubleſome Age: eſpecially, ſeeing howe curiouſly our language and expreſſiones are refined in our triuiall Diſcourſes.

This hath giuen the papiſt, the Atheiſt and the Libertyne occaſion to ſkoffe at our chriſtian exerciſes, and troubles the deuotion of many a religious man, who being deſirous to ſing with his vnderſtanding in the congregations, doth often (before he is aware) looſe the ſence of the Prophet: yea and ſometymes fall vpon direct nonſence, among thoſe many impertynent circumlocutions, and independancies which he is (for Rymes ſake) compelled to wander through in that Tranſlation.

Neuertheleſſe, ſome I knowe will be obſtinate in defence of their oulde Meeter; and I ſhall ſeeme to them

thē, as one that had preſumpteouſly layd an imputation vpon our Church, and vnreuerently taxed what her Authority had commaunded; which, I thanke God, I am not guiltye of. For, I well enough knowe (and your Reuerences can witneſſe it) that thoſe metrical Pſalmes were neuer commaunded to bee vſed in Diuine ſeruice, or in our publike congregations, by any Canon or Eccleſiaſtical conſtitutiō, though many of the vulger be of that opinion: But (whatſoeuer the ſtationers do in their Tytle page pretend to that purpoſe) they being firſt allowed for priuate deuotion only, crept into publik vſe, by toleratiō rather thē commaund. Yea, cuſtome hath beene hitherto their cheiſe Authority: and therefore wee may not onely lay open their defects to a good purpoſe (without iuſt blame to our ſelues or ſcandal to the Church) but I hope chang them alſo without offence, when a better tranſlation ſhal come to light. In the meane time there will be no reaſon, I am ſure, why thoſe ſhoulde condemne my expreſſiones while they approoue thoſe meaſures we haue hitherto made vſe of, in our Devotions.

But, leſt the worke ſhould bee able to iuſtifie it ſelfe, in ſpight of their detraction, my Aduerſarys do picke perſonall quarrells alſo: alleaging that I haue vndecently intruded vpon the Diuine calling; and that my performances being but the fruites of a priuate ſpirit are therfore vayne & vnwarrantable. Yea (yf we may beleeue the ſtationers) many zealous Miniſters haue taxed me for medling with a worke

of that nature, affyrming that it was a taſke fitter for a Diuine then for me: and ſo bitterly haue many of them (as I heare) cenſured me for it, in their priuate conferences, that I haue good cauſe to ſuſpect, it was rather enuie, then any thing elſe which induced moſt of them to be of that opinion. If it be a worke ſoe proper to a Diuine, that noe man elſe ought to haue medled with it, I would ſome of them had taken it in hand, who giue me ſo little thankes for my labor, that we might haue ſeene with what ſpirit they are guided. I wonder what diuine calling HOPKINS and STERNHOLD had more then I haue, that their metricall Pſalmes may be allowed of rather then my Hymnes. Surely, yf to haue been Groomes, of the priuie Chamber, were ſufficient to quallify them; that profeſſion which I am of, may as wel fitt me for what I haue vndertaken; whoe haueing firſt layd the foundation of my ſtudies in one of our famous Vniuerſityes, haue euer ſince builded thereon, towards the erecting of ſuch fabricks, as I haue nowe in hand.

But, I would gladly know by what rule thoſe men diſcerne of ſpirites, who condemne my endeauour as the worke of a priuate ſpirit. The tyme was, men did iudge the tree by his fruite, but now they will iudge the friute by the Tree. If I haue expreſſed any thing repugnāt to the Analogy of ỹ Chriſtian Fayth; or irreuerently oppoſed the orderly and allowed Diſcipline; or diſſented in any poynt from that ſpirit of Verity which breathes through the holy Catholicke Church,

Church; then let that which I haue done be taxed for the worke of a priuat ſpirit. Or if it may appeare, that I haue vndecently intruded my ſelfe to intermedle with thoſe myſteryes of our Chriſtian Sanctuarye, which the God of Order hath by his deuine Lawe reſerued for thoſe whoe haue, according to his Ordinance, a ſpeciall calling therunto; Then indeed let me be taxed as deſeruing both puniſhment & reproofe.

But, if makeing Conſcience of my Actions, I obſerued that ſeemely diſtance which may make yt apeare, I intruded not vpon ought appropriated to ỹ outward miniſtry; If, like an honeſt harted Gibeonit I haue but a litle extraordinarily laboured, to hewe wood and drawe water, for the ſpirituall Sacrifizes; If, according to the art of the Apothecary, I haue cō-poſed a ſweete perfume to offer vp to God, in ſuch manner as is proper to my owne Faculty onely, and then brought yt to thoſe vnto whome the conſecration thereof belonges; If, keeping my owne place, I haue labored for the building vp of Gods houſe as I am bound to do, in offering vp of that which God hath giuen mee, and makeing vſe with modeſtie of thoſe gyfts which were beſtowed on me to that purpoſe: If I ſay, the caſe be ſo, what blame worthy haue I done? why ſhould thoſe diſciples which followe Chriſt in a nearer place, forbid vs (frō doeing good in his name) who follow him, farther off? why ſhoulde they with Ioſhuah forbid Eldad and Medad from propheſying, ſeeing euery good Chriſtian wiſheth with Moſes, that all Gods people were prophets, and that

that he would giue his ſpirit to them all.

If I could haue beleeued that for me to enter into Orders would haue made me either the more profitable inſtrument of Gods glory, or cauſed my labors to haue been the more holie or the more edifyinge; what had letted me to procure that aduantag? Noe man liuing more honors that calling (or would think himſelfe more honord) by being admitted therinto, thē I. yea, often haue I been vrged vnto it, & my poſſibillityes of outward preferments that way, are not ŷ leaſt. neuertheles, I ā not ōly priuie to much vnworthines, and many inſufficiencies in my ſelfe, iuſtly diſenabling me of that funcſtion; but my mind perſwads me alſo, that God hath appoynted me to ſerue him in ſome other courſe. There are diuers guyftes, and diuerſitys of callings; and by the guift God hath giuē him, euery man may gueſſe at his calling, as the ſouldier may know in what part of the battell to range himſelfe, by thoſe Arms his Captayne appoynted him vnto: and that place he ought to make good, vntyll he finde himſelfe furniſhed and authorized for another Station.

I wil, as the Apoſtle counſells me, ſtriue and couet for the beſt guifts ſo farr as God ſhall enable me: but in what place ſoeuer I make vſe of them (I thinke) I may be indifferēt. For, euery good guift of God may be employed with aduantage in any vocation, one tyme or other. A common ſouldier haueing the experience of a commaunder, may by adviſing and directing his fellowes in familliarity, and by keepeing his

his place with thē as a companion; fynd opportunity perhaps, to inſtruct them better in ſome military diſcipline, then the office of a Captayn will permitt. And ſoe fares it in the chriſtian warfarr. Yea, euen I my ſelfe haue many tymes found occaſion by meanes of my habite and outward faſhion of life, to effect ſome good which I ſhoulde hardly haue brought to paſſe by a more ſtrict profeſſion. And as ſome cheerefull laborer, by carying ſtones & morter (by encouraging his fellowes, and giuing now and then a word of direction) may further the building of a houſe more then many others, and winn great commendation in that imployment; who would be rather a let (if not the ruin of it) if he ſhould take vpon him to lay the ſtones; So, I that haue as a cōmon labourer ſeriouſly and ſome way profitably endeuoured; preſuming into the place of a maſter workman, may become leſſe ſeruiceable, and peraduenture a trouble to the buſines which I thought to further.

Let it not therefore, I beſeech you, be an imputation vnto me, that I haue performed a better worke thē my calling ſeems to oblige me vnto. For, though ſome haue taxed mee for medlinge with that which ſeemes more properly to belong to their profeſſion; it is odds but they are otherwhile as buſie in ſome employments which would better haue beſeemed a man of my quallity, then one of their cote; and therfore, let vs excuſe & forgiue one another. That which I haue done, when it was my owne; was ſubiect to any mans cenſure: but, nowe Authority hath

conſecrated

conſecrated it, and deliuered the ſame forth for publike vſe; yt is noe more myne, but the worke of Authority which they depraue.

Let al my writings priuatly or publikly diſperſed, be examined frō the firſt Epygrā that euer I cōpoſed, vntyll the publiſhing of theſe Hymnes now traduced by my aduerſaries; and if there can be found out one lyne ſauouring of ſuch a mynde, as may giue cauſe to ſuſpect I vndertooke that taſke, without that true Chriſtian ayme which I ought to haue had; or if the performance it ſelfe ſhall make it appeare that I proceeded without due preparation; or if you can haue any probable teſtimony that throughout the courſe of my lyfe, or by any one ſāndalous act, I haue giuē that cauſe of offence as may diſparage my ſtudis, or trouble their deuotions to whoſe vſe my Hymns are tendered; let thoſe thinges be layde to my charge, vntyll I find meanes to diſprooue or waſh away ſuch imputations. Sure I am, no man can attempt ſuch a worke with a heart more deſireous to be rectified, or more fearefull to offend by a negligent performance; and therefore if I wanted an outward calling thereunto, (which this Reuerent Aſſēbly may ſupply) yet I hope I had that inward calling which is beyond the power of any to conferr.

But, obſerue the mallice of the Stationers; they are not content to ſmother my booke as much as may be, by denying to giue it vtterance according as the King hath commaunded, and as by their trade they ought to doe; or to diſparage it, by ſtriuing to make me

me ſeeme vnfitting or inſufficient for a worke of that nature: but, to countenance their detractions, they pretend, as I ſayde before, that the Lo: Archb: with other of your LLos: haue diſliked my Hymnes, & that my Lo: of Canterbury would this Parlament take order to ſuppreſſe them. I cannot but wonder at the bouldneſſe and impudence of theſe fellowes, that dare publiſh ſuch improbable vntruthes, to the diſparagement of honorable perſonages. For, many of your Reuerences haue receiued thoſe Hymnes at my hands, and returned me that good reſpect, which hath been my encouragement; and I cannot thinke, any poſſeſſing thoſe reuerent places, would haue ſo much forgotten humanity as to haue condemned my labors in ſuch faſhiō as thoſe giue out. It cānot be thought, they cenſured them vpon the Stationers reports; ſeeing that were an inexcuſable leuity; and if they examined it, me thinks my paynes, my pyous intention, and the good vſe which may be made of that booke, would haue mooued them to counſell me how to amend that which was found amiſſe, rather then to diſparage my whole work, for a few ouerſights.

Can I ſuppoſe they who ſhould encourage men in their pyous ſtudies, (and be glad to ſee that we are able in any meaſure to exerciſe our facultyes towardes the ſetting forth of Gods prayſe) would be ſo harſh, to giue me hard cenſures for my paynes; becauſe, forſooth, I haue not anſwered their expectations, in ſome one triuiall poynt? Sure, this were not that tenderneſſe which might be expected in the Fathers

thers of the Church; nor do I beleue that any of your LLps: would vſe that ſeuerity towards me: for then, if I had noe better comfortes then ſuch criteſciſme affords, thoſe who waſt their tyme altogether in idleneſſe, and abuſe their facultyes to vaineſt purpoſes, are in farr better caſe then I.

Now, that they haue abuſed my Lo: Grace of Canterburye, by pretendinge his diſlike of my booke, (to the diſparagement thereof) I ſhal make yt very apparant. For, his Grace tooke notiſe that my booke was peruſed and allowed by his Maieſtie himſelfe; and worthily approued his Royall iudgement both in Diuinity and Poetry, the Stationers beeing preſent: he was informed likewiſe, concerning euery perticuler circumſtance in the Grant, and how it was his Maieſties pleaſure my booke ſhould be anexed to the metricall Pſalmes; and thereupon both illuſtrated the reaſonableneſſe thereof to the ſayd ſtationers, and gaue them and me incouragment to proceed to compoſition touching the ſame: moreouer, the Canonical Hymnes haueing beene allowed by the Lo: Bp: of London (& part of them imprinted for an aſſay) I deliuered to my L: Archbs: own hands a coppy of them almoſt fowre yeare agoe; ſince when (about two yeares after) they, being imprinted altogether, paſſed without contradiction, euen to the diuulging of a full impreſſion: and laſtly haueing an addition of ſpirituall Songes, for the obſeruable tymes, they came forth altogether, authoriſed as well by the Kinges perticuler approbation, as by the common allowance appoynted

poynted by the State. Yea my Lo: of Canterbury himſelfe, receiued one of thoſe bookes from me vpon Michelmas day laſt, and, giuing me order to alter one word only, hath permitted al the reſt to haue free paſſage without controwle.

Is it likely then, that my Lord will ſoe iniure the Kinges iudgement and his owne, as to diſparage in priuate, what they haue publikely allowed; or ſecretly combine with the ſtationers to oppoſe the Kinges royall commaund, in that which he himſelfe, hath approoued reaſonable? Is it likely his Grace would ſoe diſhonor the reuerent Authority of his place, as to make thè ſtationers or bookebinders his inſtruments of ſuppreſſing my booke, in ſuch a ſcandalous faſhion; conſideringe what power hee hath giuen him, to take order and reforme in matters of that nature? or is it likely that his Lp: had ſoe litle compaſſion and reſpect, as not to conſider what faultineſſe might bee in my Hymnes, or what inconuenience might ariſe by my Graunt, vntyll I had beſtowed (beſides my paynes) ſo much coſt in printing them, that he might at one blowe, make fruſtrate my ſtudies, and quite ouerthrowe my eſtate both together? Whilſt there was hope of a compoſition betweene me and the ſtationers; the Priueledg was no Greeuāce, neither was there any fault found with my Hymnes; and is it likly that ſince our diſgreement, mallice and detraction ſhould finde out thoſe eſcapes, which the eye of Authority could not diſcouer? Is it likely my Lo: would be ſoe partiall as to paſſe ouer all my paynes, and vnqueſtionable

queſtionable expreſſions without regard; & finding but one place doubtful, (as eaſie to bee amended as found fault withall) that he would haue ſought to caſt away my whole endeuour for that ouerſighte which I was able and ready, with all humility to reforme? Or is it likly he reputed of ſo litle cōſequēce, what ŷ King was pleaſed to peruſe & grāt a priueledg for; that neither his priuate deuotion, nor his publike care, would moue him to conſider what good or inconuenience might ſucceede vpon the publication thereof, vntill the ſtationers had for their owne endes awakened him? Or if it were confidered; can I thinke he would haue beene ſilent vntill it might be obiected to my publike diſgrace?

It cannot be, but that they haue abuſed my Lds: Grace and diuers other reuerend perſonages in their reports. For, ſuch vſage of me were not anſwereable to ŷ reuerēce & pyety of their callings; & if religious endeuours ſhould euer finde ſuch encouragmentes; there were more hope of thrift (to the worldwarde) by makeing Ballades for the company of ſtationers, then coulde bee by compoſing of Hymns and ſpirituall Songes for the honor of God. I hope no man in authority enuies me the honor of my emploimēt; nor grudges mee that poore profite which my labors may honeſtly bring in. For, though it bee noe meane content to a chriſtian, (whoſe ſoule is touched with the vnderſtanding of ſpirituall comfortes) to bee an inſtrument of Gods glory; yet, that which I haue attempted, maks me in regard of one of you, noe better

ter then the meaneſt ſeruant attendinge on the outward ceremonies, is in compariſon of him, that hath ỹ moſt holy myſteries of the Church committed to his diſpenſation. And as for the benefit likely to ariſe vnto me frō that I haue done; I know not what it may proue hereafter, but hitherto I haue bene acquainted with nothing ſaue the priuation of it; and haue beene ſo prepoſterouſly rewarded for my beſt labors, that if all thoſe whoe are thought to cenſure me, had mett with ſuch diſcouragments as I haue done; it is tenn to one, but ſome of them now (floriſhing in eminent places) had ſate as lowe as I doe at this day.

But, if it ſhall pleaſe my Lo: of Canterbury: to pardon them for abuſing his name in the diſparagement of my Hymnes; I ſhal alſo forgiue them. For, beeing warrantable in themſelues, no mans Authority ſhalbe able to diſhonor them: nor cann his eminence excuſe them, if they be not iuſtifyable in their owne nature. I will therefore proceede to anſwere thoſe two perticulers, which are principally obiected againſt my booke of Hymnes, by the Stationers, and their Abetters.

Firſt; they impudently giue out, that the Song of Solomon is not fit to be expreſſed in Lyricke verſe: and that my expreſſion thereof, is in ſome places obſcēe. Which, as I perſwad my ſelfe, I ſhalbe able to diſproue; & ſhew that (vpō due examinatiō) ỹ modeſty of my Verſion, with the conueniency of publiſhing that Song ſhall appeare ſo euident, as will make them aſhamed of their mallice and ignorance, who oppoſe

it.

For, whatſoeuer I am in my outward appearance, I neither conſulted with fleſh and bloode nor with myne owne fancy. when I medled with that ſacred Miſtery: and therefore (ſeeing there bee thoſe who doe not onely cauill againſt the publycation of the Canticles in Lyricke Verſe, but vnciuelly cenſure alſo, with what minde I was employed on that ſubiect) I could wiſh that, before they paſſe further in their iudgments vpon that booke, or me; they would a little iudge themſelues, & impartially examine their owne hearts, whether it be not ſpleene or enuy which hath moued them, to carp at my labours. If it had not beene ſoe, I ſhould haue beene tymely and Chriſtianly admoniſhed, rather then ſo inhumanly traduced, as I haue been, where I was not to make anſwere for my ſelfe: yea, I hauing profeſſed ſo much willingneſſe to harken to inſtruction, ſome of them would haue thought me worthy the ſpeaking vnto in a matter of that conſequence; and there would haue beene vſed ſuch ſweete mildeneſſe in the reproofe, with ſuch reſpect of my labor and expences; and ſuch care to haue preſerued my credit and Chriſtian patience in the remedy of my ouerſight, as would haue witneſſed from what good ſpirit it proceeded. And, thus I ſhall expect to be dealt withall, if Authority ſhall pleaſe to call into queſtion my Performances.

But, from my Traducers what good vſage can I expect, ſeeing they haue not ſpared God, but blaſphemouſly termed the expreſſions of his holy ſpirit Obſcene:

Obſcene? For, this ſome of the moſt eminent of the ſtationers haue not bluſhed in publike to affirme, in the moſt immodeſt tearmes; whereupon many of the inferiors of their fraternity, doe (inſteed of vſing my booke to that Chriſtian vſe for which it was publiſhed) cary the ſame about them purpoſly to diſparage it. Yea, at their Tauerne tiplings, and in all companies whereinto they can thruſt themſelues, they ſeeke occaſion to poſſes their hearers, that my book is vnworthy to be receiued among good people: And the place (which to their vnderſtanding is ſo offenſiue) is in the ninth Canticle, where I render, THE KNITTING OF THE THIGHES, what the Latyne tranſlates, IVNCTVRÆ FEMORVM. and our Engliſh Verſion, THE IOINTS of the Thighes.

I beſeech you, what Obſcenity is in that, more then in the holy Ghoſts owne wordes? To the cleane all thinges are cleane. And I proteſt before God (at whoſe throne I ſhal be iudged for it, if I lye) I doe not remēber that I had one immodeſt thought (ſo much as caſt into me) by meanes of any expreſſion in that holy Song, during the tyme I was buſied thereabout. But, with thoſe cleane thoughtes, I contemplated the louelineſſe of Gods workemanſhipp, in the ſeuerall parts of the body; and therewithall, ſoe temperately meditated thoſe paſſions and paſſages, which are incident to an honeſt naturall affection; that, by contemplating thoſe materiall obiectes, I rayſed my vnderſtanding to more then vſuall apprehenſions of that vnſpeakeable loue, which is between the Diuine and

human nature in generall; and betweene Ieſus Chriſt and my owne ſoule in perticuler. And, as I haue been, more then ordinarily apprehenſiue of the contentments & diſcontentments incident to a naturall loue, (lymited within the boundes of Chaſtity) Soe; that heauenly Song, hitherto vndiſcreetly neglected (and by the mallice of the Deuill iudged dangerous to be made common) taught me to be much the more affected with thoſe kindneſſes, & vnkindneſſes, which I felt betwene God and my ſelfe. Yea, ſo was I mooued thereby, as it cann neither be expreſt by me, nor conceiued by thoſe, who haue irreuerent opinions of the meanes God hath prepared to beget thoſe apprehenſions in their ſoules.

Thoſe that acquire their Diuinity, meerly by reading books, will perſwade vs, out of ſome few weake Authorityes, perhapps, that the Song of Solomon is not to be read of yong men; but by thoſe onely, in whom the carnal affections are quit mortified. which (the ſcope of the holy ghoſt being well conſidered) is iuſt as if they ſhould tell vs, Fyre were to be made, rather with Aſhes then with wood. But, he that hath gayned his humble knowledge, both by hearing the Church, & obſeruing the power which Gods word hath ſhowne vpon him, in his own affections; is perſwaded that heauenly Poeme was compoſed & preſerued for the pyous vſe of al men; & principally for yong louers, inflamed with a naturall loue: that by their carnall affections they might aſcend, & be made capeable of that which is ſpiritual. So, other Allegoryes,

ryes, are chiefly intended to ſtirr vp thoſe whoe are ſubiect to other Affections. For, litle would it preuaile with an olde man, whoſe heart is ſetled vpon riches, and ſuch like, to illuſtrat the pleaſure he might receiue in his communion with God, by ſetting before him the mutual contentments enterchanged between two affectionat Louers; ſeeing thoſe paſſages are vſually derided by the elder ſort. And leſſe would it moue that yong man who is delighted in beauty, and the perfections of his belooued, to expreſſe vnto him the ſpirituall happineſſe, by Tytles, Treaſures, or the profites and pleaſures of a vineyarde; which hee meanely regards.

I humbly deſire your RRces, that my Chriſtian labour in prepareing that Song for a more frequent vſe, may not be made voyde, or become deſpiſed by thoſe who ſpeake euill of that they vnderſtand not. The diſpiſedneſſe of my perſon and quallity, may at firſt appearance, eaſily drawe a raſh cenſure vpon my actions (before due conſideration) as it hath often done: And their opinion who oppoſe the publication of the Canticles in Lyricke Verſe, carryes ſuch a formall ſhowe of reuerence to that holy Poeme, and hath, at firſt ſight, ſuch a ſhaddowe of pyous reſpect (by reaſon of the ſpareing vſe which the Church hath heretofore ſeemed to make of thoſe Hymnes) that it may, at a bluſh, deceiue the vnderſtandinges of good and learned men. But if they take leaſure to examine the true ſtate of ŷ Queſtion, they wilbe able to ſatiſfy both themſelues and others, againſt that fruitleeſſt

 opinion;

opinion; which being mayntayned will open paſſage agayn or their hereſie, who deny vnto the lay people the free vſe of holy Scripture.

Thoſe whoe pleaſe to obſerue with good purpoſe my generall preface to that Song, and my Argumentes before each perticuler Canto, ſhall finde how neceſſary it is to bee preſented to an vniuerſall conſideration; and perceiue whether I haue ſpiritually, or carnally meditated thereon, and whether I haue beene guided by the interpretations of the Catholike Church, or by myne owne fancy. If I haue any way erred, I am hartily ſory for yt, and (humbly deſireing pardon) am ready to giue ſatiſfaction, both by publik acknowledgment, of my ouerſight, and in takeinge away, or reforming what is amiſſe. If I haue don wel; God forgiue them whoſe fleſhly vnderſtandinges haue abuſed my good intentions; and I wiſh them the ſpirite of true charitye, that they may beecome more capeable of that celeſtiall Loue Song. For, the ſweete contentmentes which I taſted in contemplateinge the myſteryes therein contayned, were ſomwhat interrupted, through the care I had of them, whoſe ignorance, or wilfull blindneſſe would depriue both themſelues and others of thoſe comfortes. And I pray God thoſe that ſpeake irreuerently of that Song, or hinder the publycation thereof (in ſuch wiſe as may beſt rouze vp the ſpiritual affections) may repent thēſelues thereof, leaſt they come within danger of that curſe thoſe are lieable vnto, whoe add, or take away from the booke of God. For, though ſome fooliſh Verſe-haters

Verſe-haters (who are wiſe men in their owne opinions) haue vndiſcreetly paſſed their cenſures againſt tranſlating the Canonicall Hymnes into our Engliſh Numbers; I ſhall bee able not onely to make prooſe, vpon good occaſion, that they may be as truely converted into our meeter as into Proſe; and that our Engliſh meaſures are capable of expreſſing them with as much power, and grauity; but to demonſtrat alſo, that Verſe was firſt inuented and vſed altogether in ſetting forth the prayſes of God, and that thoſe thinges which were originally penned in meaſured wordes, cannot be ſo properly nor ſo vſefully expreſſed in Proſe, as in our Verſe.

It would too much enlarge this haſty diſcourſe if I ſhould deliuer heere all I could inferr to that purpoſe; or inſiſt vpon all the reaſons which I could giue in defence of giuing way to the free vſe of the Song of Solomon in our Engliſh meeter. But, vnder correction, and ſubmitting my opiniōs to your better Iudgmēts, I will in briefe, anſwere ſome of thoſe reaſons which I haue heard brought againſt the common vſe thereof; that it may appeare I am not altogether without conſideration, in what I haue done.

The principall cauſes obiected for reſtrayning of that Song, are three. Firſt, leaſt it ſhould be abuſed by prophane or indiſcreet people; Secondly, becauſe the Iewiſh Rabbines haue reſtrayned it from their Laiety, as vnfit for the vulger; and laſtly, by reaſon the Chriſtian Church (as they thinke) hath neither by command nor by practiſe, warranted the ſame.

It is true, that the Canticles, may be, and are often abuſed, (yea and the reſt of the holy ſcriptures) euen by thoſe who by reſtrayning them, ſeeke to preuent their abuſe, as well as by others. But God forbid, that ſuch as would rightly apply them, ſhould be depriued of their moſt comfortable vſe, becauſe ſenſuall men will turne that grace of God into wantonneſſe. By that rule, the vſe of moſt thinges ſhould be taken away: for, many men abuſe their liberty in that which is moſt lawfull: yea, the whole booke of holy ſcriptures ſhould be ſealed vp, becauſe many haue heritically applyed them; ſeeing the ſame may be alleadged for denyinge the vſe of both Teſtamentes, which is obiected for reſtrayning the Canticles.

The word of God looſeth no worth, by any mans abuſing of it; but he that abuſeth the ſame, harmeth himſelfe onely, and them whoſe owne corruptions haue made that the ſauour of death vnto thē, which is lyfe in it owne nature: and whoſe power, if it bee hidden, is hidden to thoſe onely that periſh. Seeinge we permitt the reſt of Gods booke to be read of all without exception, and euen this ſonge in the Proſe; why ſhould it be more offenſiue in the meeter? ſince Diuinity and the prayſes of God, may be prooued (as I haue ſayd before) to be the moſt auncient and moſt proper ſubiects of Verſe. If I haue not expreſt the meaning of the Originall ſoe truely, or ſoe grauely, as the proſe hath don; let it be declared in what pertituler, and I cann amend the ouerſight, as eaſily as it may be found. For, whatſoeuer ſence is giuen mee in proſe,

proſe, I can as fully and as playnely expreſſe, againe in meaſured words. Yea, I doubt not, but I ſhall be able to iuſtifie that my Metricall Verſion of the Canticles, is as proper, as modeſt, and as perſpicuous as moſt proſe Tranſlations; and that thoſe who accuſe it of Obſcenity (haueing vncleane thoughtes themſelues) doe rather accuſe God then me, and blaſphemouſly diſparage the wiſedome of the holy ghoſt. But, noe wonder: to the fylthy all thinges are filthy; euen the purity of God ſeemes vncleannes to them; and their prepoſterous diſcretion is aſhamed of his prudence.

But, ſome obiect it is vnfitting that Myſtery ſhould be expoſed to the viewe and peruſall of children; and I ſay alſo that it is as vnſeemely the childrens bread ſhould be deuoured of doggs, or that pearles ſhould be caſt before ſwine Neuertheleſſe theſe thinges do often fall out ſoe, without remedy: and pitty it were that bread ſhould be kept altogether from the children, becauſe they ſomtyme ſpoyle or play childiſhly with that, which ſhoulde feede and norriſh them. The ſtory of ŷ inceſt of that Lot, of Thamer, & diuers other paſſages in holy ſcripture, are more ſubiect to abuſe then the Canticles; yet clildren are permitted to reade them, becauſe we knowe not by what warrant wee may diuide them from the booke of God. The beſt courſe therefore, is to inſtruct them with what mynde to pervſe them, or to prefixe ſuch warnings before thoſe places, as I ſet before my Verſiō of Solomons ſong. For, there I haue adiured al Readers, vnder payne of Gods heauy indignation, to be wary with

with what mind and to what end, they ſhall make vſe of thoſe excellent Hymns: which I am perſwaded, will be a meanes to make them leſſe abuſed hereafter. The truth is, they cannot be more prophaned by children, then the whole Booke of God is by thoſe that peruſe it negligently; nor ſoe much as the moſt eaſie and moſt vſefull paſſages thereof, are, by thoſe preſumptious Libertynes, and ſcoffing Atheiſts, who make application of them accordinge to their owne humors. For, though an ignorant ſimplicity, makes children ſometyme miſunderſtand ſuch thinges as they read, or frutleſly paſſe them ouer, yet they doe not wilfully peruert them to wicked purpoſes; And therefore, God doth many times giue ſuch a bleſſing euen to that which in their childhood they pervſed without vnderſtanding, as that many tymes it is a meanes of bringing it the better into memory (to their great profit and comfort) in riper yeares.

No holy ſcripture, or canon of our Church, hath commaunded the keepeing of this, or that parte of Gods Booke, from publike vſe: and therefore why ſhould any diſſallowe free paſſage to thoſe Hymnes in their proper kinde? ſeeing noe man knoweth by what portion of his worde, the Diuine prouidence ſhall pleaſe to call his children vnto a true vnderſtanding of their duties? who can tell, but that which is reſtrayned, may be with held from ſuch as woulde receiue needefull comfortes thereby, as well as from thoſe whoe will abuſe it? One tyme or another, wee may be enlightened by what is for a ſeaſon obſcure vnto

vnto vs; and that ſentence which was an occaſion of ſtumbling, may be a meanes of riſing againe to more ſtrength being better vnderſtood. Yea, (I perſwade my ſelfe) it is leſſe inconuenient, that a thouſand carnal men ſhould add to their confuſion by the abuſe of Gods grace, then that one of his children ſhould want any comfort offered in his word.

Much more might be ſaid to this purpoſe; euen ſo much, that (if the likelyhood of truth deceiue not) it would make euery good chriſtian fearefull to oppoſe the commendable vſe of any part of Gods word vpon thoſe weake foundations which fleſhlie policy hath laide: but this I hope will ſuffice in this place. And, as for thoſe exceptions made againſt the kinde of Meaſure which I haue vſed, and ſome perticuler expreſſions; I perceiue they haue been flirted out, either in mallice to mee, or vpon a ſuperficiall viewe, without conſidering the circumſtances, the proprieties of the Languages, Metaphors, or Allegories; and therefore I regard them not: Partlie ſeeing my Verſion hath had the approbation of better Iudgementes; and partlie, becauſe I knowe it ordinarie among ſuch as thoſe, to cauell at our moſt approoued Tranſlations.

Whereas ſome alleage that the Iewes permitted not the Song of Solomon to be read of the Vulger; what is that to vs? They being heritikes we ought not to be ledd by their example. They were diuided among themſelues, concerning that Songe; ſome receiuing it among the bookes called Hagiographa, and ſome reiecting it. And it may be, thoſe whoe reconned

ned it among the holy writings; reſtrayned the common vſe thereof by reaſon of that ſcandall, thoſe had giuen, who (accountinge it a prophane writinge) had fooliſhly applyed the ſame, to Solomon and Kinge Pharaohs daughter: Or elſe, becauſe the depth of the Myſtery made them vnable to accomodate it to the common capacity. Or it may be (which is moſt probable) they were moued to reſtrayne it throughe the mallice of the deuill; that after tymes following their example, the moſt excellent Myſtery therin couched, might be the more obſcured from vs of later Tymes, vnto whom the reuelation of it would much plainer appeare.

And, their negatiue is hard (if not impoſſible) to be prooued, who deny that Song to haue at any time beene vſed by the chriſtian Congregation in the primatiue ages. For, they practiſed the ſinging of Pſalms, and Hymnes, and ſpirituall Songes; and were at leſt counſelled (if not cōmanded) by Saint Paul thereto. Coll: 3. Why therfore, may we not thinke, that Solomons ſong was one of thoſe which the church then ſunge, ſeeing the holy ghoſt hath entituled it THE SONG OF SONGS? If it were then ſunge, it is likely they ſung it in thoſe languages which were vnderſtood. For, Saint Paul would ſing, not with the ſpirit only, but with the vnderſtanding alſo. And if yt may bee ſunge by the congregation, in the vulger tongue, why not in Verſe, the proper language of SONG (and the moſt moouinge way of expreſſion)?

But

But, what neceſſity is there of examples; ſeeing in lawfull thinges, we may make preſidentes, when we pleaſe, with good commendations? By what pulike example did we ſing Dauids Pſalms in Engliſh meeter, before the Raigne of King Edward the ſixth? Or by what commaund of the Church do we ſing them as they are nowe in vſe? Verily, by none: but tyme and chriſtian deuotion hauing firſt brought forth that practiſe (by the prouidence of God) and cuſtome ripening it; long tolleratiō hath, in a manner, fully authorized the ſame. And, if our metricall tranſlation of the Pſalmes were rectified, and purged from thoſe imperfections and eſcapes, which the firſt tranſlators (worthy to be chriſtianly excuſed) vnwillingly committed in that infancy of Reformation: There was neuer any one accidentall thing in the outward worſhipe of God, more helpefull to deuotion (or more powerfully ſtirring up the affections towardes ſettinge forth his prayſe) then the ſinginge of Pſalmes, Hymnes, and ſpirituall ſonges, in ſuch manner as the reformed Churches now vſe yt.

I cannot beleeue therefore, but that the ſinging both of Dauids Pſalms and of the ſong of Solomon was practiſed in all ages of the Church ſince Chriſt, as freely and as frequently, as the ſtrictnes and blindneſſe of the tymes would permyt; though not with ſoe full and in ſoe publike a Quire as at this preſent. But, what if the Canticles had not beene ordinarily ſung in former tymes? can that prooue the vulger vſe of them to be now vnlawfull or inconvenient, more then

then the vſe of ỹ reſt of holy ſcripture in our mother tongue, is proued inconuenient, becauſe the blindnes of paſſed ages cauſeleſlye reſtrayned it? May wee not iudge, it was rather through ignorance, and becauſe they had them not prepared to be ſung, as now they are? Or might it not be becauſe the tyme was not then come in which a more publike vſe thereof would be moſt neceſſary? For, the ſtate of the myſticall body of Ieſus Chriſt (from the creation to the laſt Iudgment) being expreſſed Allegorically in that ſong, with the ſeuerall appearances it had, and ſhall haue in the ſeuerall peryods of tyme, together with thoſe admyrable loue-paſſages enterchanged beetweene the diuine and human nature; we doubtles, whoe liue in the laſt Age of the world, (and hauing ſeene by long experience, and ſucceſſe of thinges, much more of that propheticall ſong fulfilled, then thoſe who went before vs) may without diſparagement to their knowledges, vnriddle ſome darke Ænigmas, heretofore not vnderſtood. And the conſumation of the LAMBES mariage being neere at hand, may the more properly, ſing that Mariage ſong of his, to the glory of his name, and our owne ſpirituall comforts.

To that end I fitted the ſame vnto our Engliſh Lyre, in meaſures becomming the nature of the ſubiect, in a playne and vnaffected Phraſe: and (if thoſe whoe vnderſtand both the ſcripture Dialect, and the language of an Engliſh Muſe may be my cenſurers) in words agreeable to ỹ meāing of ỹ holy Text.

Yea

Yea, I haue ſo well as I was able (in ſo fewe lynes) opened alſo according to the Doctrine of the Catholicke Church, the Allegory of euery perticuler Canticle, that God might be the more glorified, and the vnlearned both delighted and profited, in the repetition of thoſe Hymns. And thus much I haue deliuered concerning what hath bene obiected touching the ſong of Solomon; not preſuming to leade your opinions towards myne owne endes; but to declare with what knowledge and conſcience I haue proceeded therin. And as this teſtifies I had ſome vnderſtanding of that I went about; ſo to giue teſtimony alſo, how farr I am from being wilfull, in my owne opinions, I doe in all humility ſubmit my ſelfe to be rectified by your RRces, in whatſoeuer I haue done or ſpoken: which (though offence had beene giuen; will, I hope, make me ſomwhat more excuſable, then my aduerſaryes pretend. Howſoeuer; I cannot diſpayre. For yf thoſe ouerſightes which I haue vnwillingly committed in that performance, doe bring on me thoſe outward troubles which ſhall fruſtrate ſome of my temporall hopes; yet I am confident, that thoſe chriſtian affections which Gods mercy hath made acceptable in me, ſhall produce thoſe inward comfortes which will vphould my faith, tyll my contentments are made perfect: and therfore his will be done.

I come now to ſpeake of that imputatiō by which the ſtationers and their Abetters haue don my book and me the greateſt iniury: and that is in pretending my Hymnes for the Obſeruable tymes, to be furtherances

ances to Popery and ſuperſtition. When they cannot bring men to diſlyke me and that labor of myne, by diſparaging the vſefullneſſe thereof; they obiect againſt the manner or method: when that wil not ſerue turne, they except againſt my calling: when that wil not preuaile, they impudently accuſe it of obſcenity: when that effects not their purpoſe, they gyue out that it is inclyning to Popery: & when none of theſe courſes will aduantage them, they rayle, and ſend him that enquires for the booke, to goe and ſeeke yt where he cann. But, the beſt of their ſtratagems hath beene by accuſing yt of fauouring ſuperſtition. For, it hath not onely made many hundreds (whoe knowe not yet what the Booke treates of) to forbeare the buyeng and peruſing of it; but hath giuen them occaſion alſo, to paſſe their cenſures on me in ſo vnchriſtian a manner, as if I were an Apoſtate that had fallen from my Religyon; or ſought the ſubuertion of yt, for my outward profitt. Whereſoeuer I come, one gyddy brayne or another, offers to fall into diſputation with me about my Hymnes. Yea; Brockers, and Coſtermongers, and Tapſters, and Pedlers, and Sempſters, and Fydlers, and Feltmakers, and all the Brotherhoods of Amſterdam, haue ſcoffingly paſſed ſentence vpon me in their conuenticles, at taphouſes and Tauernes. So that, inſteed of diuulging my booke that (according to the Kings intēt) yt might further ỹ reverence & practiſe of deuotion, and confirme in his Maieſtyes ſubiectes, obedience to the pyous diſcipline of our Church; ſome of the ſtationers haue by traducing

traducing it, giuen ignorant people occaſion to ſpeake the more in contempt of thoſe Ordinances which they ought reuerently to obey.

If theſe preſumptions ſhall be ſuffered without rebuke, neither the Authority of the Church or State will ſhortly take place, but that onely vvhich makes for the profitt or humor of the Stationers: For, ſome of them dare already tell me to my face, that if the King had not peremptorely commāded the addition of my Hymns to the metricall Pſalmbooke, they would haue the ſooner anexed thē; but by compulſion they will not. And for that cauſe, one of them (as hee himſelfe affirmed) hath ſold of thoſe bookes, 500 leſſe then hee might haue done, in one quarter of a yeare. What is this but to profeſſe wilfull diſobedience in contempt of his Majeſtie & his pious Iniunctiō? as if he had not powre to command the publication of a few leaues to the glory of God, without crauing their fauors?

For, though it might be objected that I petitioned the ſayd Hymnes might be added to the metricall Pſalmes out of a priuate reſpect, as doubting or foreſeeing that the Stationers and others vvould ſeeke the ſuppreſſing of them, if they vvere not compoūded withall to their owne liking. Yet the Kings Maieſty had no ſuch ende; but inioyned the ſame meerely to this chriſtian purpoſe, that thoſe Hymnes might be the more conueniently diſperſed throughout his Dominions, for the edifying and inſtructing of his Loyall ſubiectes:

perſwading himſelfe, that thoſe who haue enioyed ſo many greate Priuiledges by his gratious fauour, would neuer haue oppoſed that authority by which they ſubſiſt, and by vertue wherof they receiue benefit of ſuch Grants as are both of the ſame & of a higher nature: eſpecially ſeeing it is probable that none of his louing ſubjectes, worthy the name of a Chriſtiā, would haue grudged to enlarge his booke the quantity of a fewe leaues (at the ordinary rate) to ſo pyous an ende as thoſe Hymnes tend vnto; conſidering how many poundes are yearly conſumed in triuiall Pamphlets and other vayne expences

But why ſhould I onely, complayne againſt the Stationers, & the inciuillity of thoſe whom they haue ſtirred vp to clamor againſt the Hymnes for the ſolemne Dayes, as if I alone ſuffred in this vproare? Do not your RRces perceaue, that the kings Iudgement & Authority ſuffers by it? Nay perceaue you not, that while they ſeeme to aime at me they ſtrike at you, and ſeeke to ouerthrow or diſparage the allowed Diſcipline of our Church? Verily, that is the white which they ſeeme to ſhoote at. And there is not one of them, but if he dare ſtand to his Objections before this reuerend Aſſembly, I dare vndertake to prooue him to be little better then a Schiſmatick in his opinions, & an enimie to the govermēt eſtabliſhed in the Church of England. If vpō the review of my Hymnes there may be found either in them, or in their Prefaces, any thing repugnant

pugnant to the Catholike Verity, or the allowed Diſcipline, I will recant it, make publike acknowledgment of my error, and vndergoe what puniſhment ſhalbe thought deſerued. For I had rather be irrecouerably vndon both in my credit & eſtate, then to be an occaſion of preiudice, or ſcandall to the Church of God. Nay let all my labors be made fruſtrate and my perſon be deliuered ouer to be ſubject to the tyrany of the Stationers, if my Hymnes doe not euidently appeare, vpon ſerious viewe, to be inſtrumēts of Gods glory; helpfull to deuotion; tending to Chriſtian Conformity, and likely to be a meanes of deliuering our Solemnities from being ſo much traduced and miſvnderſtood, for reliques of Popery, as heretofore.

I am thus confident thereof, by reaſon of that bleſſing which God hath already giuen: For, notwithſtanding that great oppoſition of the Stationers hitherto made, and thoſe vilde imputations which they haue layd on my Booke, Many haue confeſſed vnto me that my Hymnes for the Obſeruable Tymes and their Prefaces, haue made them more reverently affected towards that Diſcipline then formerly they were; And haue profeſſed, that yt ſhall for euer hereafter, teach them to be more conſcionable in condemning and ſleighting the obſeruatiō of that which is eſtabliſhed in our Church: Yea, ſome Divines haue modeſtly acknowledged, that they did not ſo well conſider the piety and vſefulnes of thoſe obſerva-

tions as they haue ſince done.

If I were ſo greedy of temporall aduantages as the Stationers iudge me; or yf I had meereley proiected my own profit in the courſe of my ſtudies; without making conſcience of Religion: I haue had many, more eaſy and more thriuing waies, offred me then the world is a ware of; and needed not to haue expreſt my ſelfe in ſuch manner as I haue done in my Hymnes (which I was certaine, before I publiſhed them would neuer purchaſe me good opinion from Papiſt or Schiſmatick:) For (beſide other waies of theſe times which I haue deſpiſed) I haue been offred a larger yearely ſtipend, and more reſpective entertaynments, to employ my ſelfe inſetting forth hereticall fancies, then I hane yet probabilitey to hope for, by profeſſing the Trueth. Yea, I haue been wooed to the profeſſiō of theire wilde & ill grounded opinions, by the Sectaries of ſo many ſeuerall ſeperatiōs, that had I liſted (or rather, yf God had not been the more mercyfull vnto me) I might haue been Lieutenant, if not Captaine, of ſome new Band of ſuch Volunteers, long ere this tyme.

But I thanke God, neyther the ſwelling impoſtumations of vaineglory, nor the ytchings of ſingularity; nor the ticklings of ſelfe loue, nor the convulſions of Enuy, nor the inflamations of Reuenge, nor the hunger and thirſt of Gold, were euer yet ſo preuayling ouer me, as to mooue me to the proſecution of any thinge againſt my conſcience

ſciene; eſpecially, if yt ſeemed any vvay repugnant to Religiō, or the authority of the Church. Nay, thoſe things which I might iuſtly and lavvfully haue done to my great advantage, and without reproofe, I haue volūtarily forborne (euen almoſt to the ruine of my eſtate) for no other end; but becauſe I feared leaſt the malice of my Adverſaries ſhould miſinterpret my dooings, eyther to the ſcandall of Authority, to the offence of ignorant people, or to the troubling of their devotions, vvho are ignorant of the reaſonableneſſe, and true purpoſe of my actions.

I therefore beſeech your Reuerences, that my Hymnes for the Obſervable times may be re-examined whether they be not in euery circumſtāce agreable to the holy Scriptures and diſcipline of our Church: And if there be any paſſage or expreſſion found among them, ſcandalouſly faulty, let it not onely be corrected according to the Truth: but let me be commanded alſo, to make publike acknowledgement of my ouerſights: And if Authority thinke it expedient, vndergoe ſome penalty for my default. But if on the contrary (as I hope it will euidently appeare) thoſe Hymnes and their Prefaces ſhallbe approoued much tending to the edification of the people, and helpefull to encreaſe true deuotion and Chriſtian obedience, by explaning the pious and commendable vſe of thoſe Eccleſiaſticall conſtitutions, which many people haue ignorantly judged vnprofitable.

If they ſhall be found conſonant to the Diuine word and conformable to the Cannons and Ordinances of our Church: If they haue been lawfully allowed of by thoſe in Authority, and may appeare to aduance the practiſe of Piety to Gods honour, and to maintaine thoſe Rites only, which were agreed vpon, and eſtabliſhed by our Parliaments, Prouinciall Synodes, Nationall Counſels, and the Authority of the State And yf, moreouer, thoſe who ſcandalize & oppoſe the ſayd Hymns, may be probably ſuſpected (yf not prooued) to hauc eyther priuate malice and deſignes in their oppoſition, or to be ſome of thoſe who are trou bleſome and ill affected to the gouernement of our Church: Thë let their vnchriſtian behauiours towards Authoritey, and their vncivell daeling with me, be accordingly conſidered on.

If thoſe Obſervatiõs which our Church commandeth were as vnprofitable or ſuperſtitions, as ſome of that ignorant Rable ſeeme to conceaue: Yet I hauing followed the ſteps of Authority, & prepared meanes to make thoſe Obſeruations the more edifying for the common people, methinks I might hope for better things, then to be abuſed for my labour and expenſes. But ſeeing the Church hath by thoſe obſeruations, wiſely and pyouſly, ſo diſtributed the commemoration of the principall myſteries of Religeon, that they may be once throughout euery yeare preſented to publike conſideration; ſince the temporall bleſſings of euery ſeaſon

ſeaſon are therby the better & the oftner tendred to our thankfull Remembrances, as well as thoſe eternall Priueledges which we receaue by the Incarnation, Natiuitie, Paſsion, Reſurrection, and Aſcention of our hleſſed Redeemer, and the perticuler miſteries of his holy Saintes and Angells: And ſince I haue by Gods aſſiſtance found out, & by Authoritie divulged thoſe helpes vvhereby the Churches pious intent in thoſe Ordinances, may be the more vulgerly vnderſtood & practiſed, both to her honour and the glory of God; vvhy ſhould not I be defēded againſt the malitious & irreligeous combinations and practiſes of my Aduerſaris? Nay, why am I rather giuen vp into their powre, to be traduced & abuſed for that, which in the opinion of all good men, ought to haue procnred me more eſteeme?

So farr am I from inſinuating any popiſh Superſtitiō among the people, that I haue vindicated all our Solemnities ſtom thoſe imputatiōs which ignorant men haue that way, caſt vpon them; by ſetting downe their primatiue vſe, freed frō the Corruption of the later Ages: and in ſuch manner as they are obſerued by the Church of England, who impoſeth them, not as eſſentially pertaining to Religeon, but as accidentally helpefull towarde the perſormance of thoſe exerciſes which are neceſſary to ſaluation. For, whoſoeuer can propoſe to himſelfe any other warrantable meanes, which in his judgement may be more profitable to his

perticuler diſpoſition, to ſtir him vp, and continue him in the practiſe of his Chriſtian duties; He may (as I beleeue) freely make vſe of them, and with good commendation; prouided, he neyther tye the Generality to his private Rules, nor preſnmptuouſly neglect or contemne the alowed Church diſcipline, to the diſhonor of Authority, and the offence of his vveake Brethren. Becauſe (in my vnderſtanding) humane Traditions & obſeruations diſcreetly eſtabliſhed in the Church, do (in our highway to Heaven) reſemble thoſe markes which charitable and skilfull Seamen haue anciently ſett vp to diſcouer dangerous paſſages, and a ſafe Channell to vnskilfull Mariners. If any man ſuppoſe himſelfe ſo good a Pilot, that by his induſtry and continuall ſounding, he can bring his Barke to a ſafe Roade, without heeding the common obſeruations: Or yf his Veſſell dravv ſo little water that by ſayling ouer thoſe Barrs (vpon which others moſt commonly ſtrike) he can finde a neerer courſe into the Harbour; hee may ſteere by his owne Compaſſe. But, if he ſhall therevpō deface thoſe auncient Beacons, which meaner Artſmen haue neede of, or ſeeke to make contemptible thoſe helpes which he himſelfe was (yt may be) directed and preſerued by in his tymes of leſſe experience, vvee may juſtly taxe him of ſacriledge and impiety.

And the ſame taxation are they worthy of, who in their pilgrimage to the ſpirituall Canaan diſpiſe and

and ſeeke to aboliſh thoſe generall furtherances, which theire vviſer Forefathers had prouided, becauſe they haue in their owne imagination) found out ſome diſcipline fitter for their particuler inclinations. Let them vſe vvhat Chriſtian aduantage they can in their priuate practiſe of pietie; but let them not meaſure the Church by their cubite, nor judge the profitablenes of her Diſcipline by the abuſes or miſinterpretatiōs of ignorāt Detractors. For, if thoſe who fancie moſt perfection in their priuate rule of life, had at firſt wanted thoſe helpes, remembrances, and pnblique meanes of inſtructiō, which were tendred them by the Church; they had eyther wandred, perhaps, after vncertaine pathes, or neglected to proceed at all in their Spirituall Iourney.

Our holy Mother the Church, hath many Children of diuers tempers and conſtitutions, and as the Maiſter of a great Feaſt prouideth ſo, that euery Gueſt may finde ſome what to agree with his appetite; So Gods Church hath eſtabliſhed ſuch diſcipline for her childrē, that euery one may finde that which accordes vvith their capacities and inclinations. As, therefore, it were madneſſe, for a Gueſt to rayle at his friēds Bāquet, becauſe he ſaw there many moe varieries thē he liſted to feed on; or ſome wholeſome meates, which his ſtomack loathed through his owne default: And as it were barbarous inhumanity in him that had learned the way through an obſcure Deſert, by heapes of ſtone raiſed

raiſed by his Predeceſſours, to pull downe thoſe marks becauſe he imagins that he hath foūd a paſſage vvithout them. So, it is monſtrous impiety in them who ſeeke either to take away or make contemptible, thoſe Chaiſtian helpes whereby others may be aſsiſted, & by which they themſelues were at firſt initiated; becauſe forſooth they finde a diſtaſt through their owne diſtemper, or a poſſibillity of doeing well without them, through their owne ouerweening cōceit: And it is the greate mercy of God, if their preſumption carry them not into the gyddy and vncertayne pathes of perdition.

I wiſh hartily that thoſe weake members of our Church, who are ignorantly offended at her Diſciplines (becauſe they knowe not the Chriſtian vſe of them) would with more ſincerity, take thoſe things into their conſideration, & weigh how farr our Solemnityes are from that ſuperſtitiō wherof their blinde guides accuſe them; how differēt from popilh Obſeruations, & how greate an offence it is to ſcandalize that Authority whereunto they ought to be obediēt in euery thing, not repugning the ſacred word. And if they be not hardned in their malice) I would thoſe Stationers alſo, who by falſly accuſing my Hymnes of blaſphemy and ſuperſtition (haue drawne many of that cenſorious generation, to help them clamor againſt what they haue not yet peruſed) would make more conſciēce of their actions, & not worke vpon the credulity of their cuſtomers, to the generall diſparagmēt of that

that booke vvhich they ought rather to haue aduanced.

But I feare I vviſh an impoſſibility on the Statioⁿers behalfe. For, they haue ſo long, & ſo vnciuelly, reſiſted thoſe Himnes vvhich haue been publiſhed for helpes to deuotion; that it may be doubted they will be now aſhamed to ſpeake well of them, how profitable ſoeuer they be approued: Nor will yt be much materiall (I thinke) ere long, whether thoſe who hane been my Detractors, praiſe or diſcommend. For, I am perſvvaded they will make their diſpoſitions ſo well knowne after a while, that no man of vnderſtanding wil regard vvhat they ſpeake.

As yet, their true qualitey is not fully diſcouered; & therefore yf any ſhould happen to ouer-heare them at their Gooſe-neſt behind Saint Nicholas Shambles; Or vvhen a knot of them hath gotten a Cuntrey-Chapman, Citty-Cuſtomer, or nevv flovvne Academick, to ſome Drincking-ſchoole, vvithin the compaſſe of their verge; yt vvould deceaue a common iudgement to obſerue vvhat grauitey, zeale, and learning, ſome of them vvill conſume in rayling vpon my Hymnes. One, as if he had been Regiſter, or Liberary-keeper to all the primitiue Churches, vndertakes to tell his Auditory, that no ſuch thing had been publiſhed in the firſt 300. yeares after Chriſt: As if that had bene to any purpoſe. A ſecond, out of his deepe vnderſtanding in ſuch language, dares pronounce ſome of

of my expreſſions obſceane. A third, by conuerſing with the Titles of Bookes only (for their inſides he vvas neuer acquainted vvithall) is become ſo learned that he fyndes himſelfe impudent enough to accuſe me of blaſphemy. A fourth (iuſtly ſuſpecting that his owne opinion will add no credit to his fooliſh invectiues) belyes ſome Reuerend cuſtomer of his, or brings the Authority of ſome of thoſe Worſhipfull cenſurers, vvho vpon the Stationers bare credite, vſe to condemne Bookes before they reade them. Yea, ſo ſhamefully will ſome of them aver & obiect, whatſoeuer they can imagine vvill diſparage my Labour; and vvith ſuch counterfeite ſhewes of pittying me, and making a Religious conſcience of their words, that ſuch as know neyther of vs, vvould thinke them the very quinteſſēce of Sincerity, and me ſome irreligious Scribler, vvho cared not vvhat I publiſhed for mine ovvne aduantage.

But, that whereby they hope to work me fartheſt out of good opinion, is my Hymne for Saint Georges day. Yea, the bare obiecting of that, hath made many (who paſſe for wiſer men then they prooue) to condemne the ſame before tryall. And (as if that Hymne could haue beene to no purpoſe but to mainetaine a Popiſh and ſuperſtitious obſeruation) they raſhly make yt an occaſion of miſcōſtering all the reſt; and ſo malitiouſly vilify my honoring the ſolēnity of that day with a Hymne, as yf they had been of that Dragons confederacie, for

for whoſe ouerthrow yt praiſeth God.

I knovv no cauſe there is giuen of ſuch diſlike. For, I haue aſcribed no Diuine honor to any creature in that Hymne, nor appropriated it to that Martyr ignorātly reputed the tutelary saint of this Kingdome, and by ſome heretofore ſuperſtitiouſly inuoked in warlike incounters; Nor haue I ſorted the Feſtiuall of Saint George among the ſolemnities appointed by the Church, but mentioned the ſame as an Obſeruatiō ſet apart by the State onely; as are the firſt dayes of Kings raignes. And though my Hymne prepared for that Solemnitey, is numbred among the Hymnes of the congregation, becauſe it is compoſed as perſonating many: Neuertheleſſe, euen that & all the reſt, were by me intēded for paterns to aſſiſt or direct priuate deuotiōs, rather then to be impoſed for ſett formes which I thought worthy to be vſed in our publike Aſſemblies.

Were the obſeruation of Saint Georges feaſt, as popiſh an limpertinēt, as ſome of my traducers ignorantly and irreuerently conceiue: yet ſince I neither inuented it nor haue power to aboliſh the ſame, why ſhould I be blamed, for ſhewing vvith what meditations it may be the more appleyd to Gods glory, and redound to the greater honor and edification of thoſe vvho are attendants on that ſolemnity? Seeing that place of Saint Paul which counſelleth that vve ſhould direct all our Actions to the glory of God, may be my warrant for ſo doe ing,

ing, without wreſting the meaning of the Text.

For, that Hymne together (with a Preface ſhewing the true vſe thereof, & whome we vnderſtood by Saint George) I inſerted among the reſt, for thoſe purpoſes. Firſt, to giue men occaſion of ſpirituall meditations in their ciuill Tryumphs, & to remēber thē to honor God in thoſe Solemnities, wherein he hath honored thē, with place & Title aboue others. Secōdly, that the order of Saint George, being one of the moſt honorable orders of chriſtiā knighthood throughout the world; Inſtituted to the prayſe of God, & (as I take it) our higheſt Title of honour, might haue more high eſteeme then among ſome it findeth. And laſtly, that ſuch whoe are apte to miſdeeme of thoſe thinges whoſe Reaſons and true purpoſes they know not, might be more ſparing in their cenſures, and not conceiue (as many ignorantly doe) that our State acknowledgeth any other Patron, then that champyon of the holy catholike church, by whome the great Dragon and his Angels were ouercome.

Euen thoſe were my chriſtian intentions in publiſhing that Hymne amōg the reſt; which I offer to be cenſured by your RRces, whether there be iuſt occaſion of ſcandall giuen thereby to others, or of any ſuch reproofes as my Traducers haue beſtowed on me. If it be ſo; let that Hymne be divorced from the reſt in all future impreſſions. But yf it be otherwiſe, and that in your opinions it tēdeth rather to Gods glory, and the honour of the State;

State; I doubt not but God and that Noble order, (of whoſe Solemnities I haue declared the right vſe) will deliuer me from that many-headed monſter, which hath Dragon like perſecuted the honorer and interpreter of their miſtery.

But, Saint George being receaued for a Martyr, and the order called after that Name, being at firſt founded vpon a very meane occaſion; ſome are of opinion that there was neyther any ſuch Allegory vnderſtood, or to be vnderſtood, in the ſtory of Saint George, as I haue affirmed, nor any thing directly intended to the glory of God in the ſolemnization of that day: And vpon this falſe ground, they improperley conclude, that I haue neyther warrant for ſhaddowing the true Champion of the Church vnder that Name, nor ground for applying that solemnity to ſo Chriſtian a purpoſe.

That there was George a Martyr wee may be leeue, but that euer he ſlewe a Dragon & delivered a Lady (as the vulger ſtory of ſaint George relates the ſame) there is noe probable teſtimonie: Therefore yt hath bene generally vnderſtood as an Allegoricall expreſsion of the churches deliuerāce from the powre of Sathan. And that the Title of ſaint George may bee allegorically impoſed vpon our ſpirituall Patron without iuſt exception, I haue declared in my preface before the Hymne of ſaint George his Day, by an argument drawne from the greater. For, the Father being by the Ævangeliſt called

called ὁτεωρτος, that perſon, doubtles, vvho is inferior touching the māhood may in ſome reſpects, be called by the ſame Name without irreuerence. Or if this be not ſufficient, it may be inferred alſo by an argument from the leſſe. For, if Ieſus Chriſt be termed a Lambe, a Lyō, or by the Nams of creatures inferior to thoſe, as a Doue, a Way, a Vine, &c, ſure vve may then, vvithout exception, entitle him ρεωρτος, and giue him ſuch attributes or appellations, as are proper to creatures of a higher nature; if they may with any warrant of the holy Text, ſerue to expreſſe him the better to our apprehenſions.

Soe ignorantly deuoute were thoſe tymes in which the Order of Saint George vvas firſt inſtituted, that it may be ſome miſtook our Patrō. Yet none can peremptorily affirm that it was any created Saint whom our Forefathers firſt choſe to bee the Gardian of this Kingdome, & honored by the Name of Saint George, much leſſe can they affirme that it vvas George the Martyr. For, if they had aymed at a creature for their Patron, it is likely they would haue choſen one of the bleſſed Patriarcks or Apoſtles, as Scotland, Spaine, & other Nations did; or one of their owne contry Saints, as in Ireland and France; and not haue committed themſelues to a ſtranger-ſaint who, perhaps, neuer heard of this Realme; and of whoſe being, or holyneſſe they haue no certainty. Otherwiſe they were either much diſtreſt for a Sainte, or very indifferent to whoſe

whoſe patronage they committed themſelues.

Our prediceſſors deſiring a tutelary Saint for this kingdome, according to the ſuperſtition of their neighboring Cuntrys (as the Children of Iſrael longed for a King after the manner of other Nations) It may be, that it pleaſed God, (prouiding better then they themſelves deſired) to mooue them to make choyce of a Name, long ſince attributed to God himſelfe; which being conſidered according to that allegoricall ſtory aunciently aſcribed therevnto (& vſually interpreted to meane the Champion of the Church) could not certainely be applyed to the perſon of any inferior Saint. And ſo, they honored in their ſolemnity the true Deitie, though it were, perhapps, (till the light of the goſpell begann to ſhine clearer) as ignorantly as the Athenians did, when they ſacrifized therevnto, vpon that Alter which they inſcribed, TO THE VNKNOWNE GOD. For the vulger hiſtory of Saint George, is in the litterall ſence ſo improbable, ſo hyperboicall, & ſo voyd of teſtimony: And in the Allegoricall ſence ſo proper; ſo auntiently receaued, So aluding to the Victory of Saint Michael; & that name of George, aunciently made the patron of ſoe many Chriſtian Cuntryes, & Honorable Orders of kingthood, that I am perſwaded it ſiginfied no leſſe perſon then he that is ſaid to make warr with the Dragon in the Revelation of Saint Iohn. But (whomſoeuer former

Ages vnderſtood by S^t. George) the Soueraignes of that Order who were ſince the Reformation of Religeon (& who by the lawes of that fellovvſhip are to reſolue all doubtfull queſtions concerning their Order) haue long ſince (as I am informed) declared that by Saint George they vnderſtand no other Patron then he to whoſe praiſe I haue directed my Hymne.

Yet ſome will not allow the Solēnities of that day to be eſteemed ſo reverend, nor the Order of S^t. George to be ſo Chriſtian an Inſtitution as I account it, by reaſon of that occaſion wherevpō it is ſaid to haue bene firſt inuēted. As if the almighty prouidēce did neuer turne mens vaine purpoſes, to become beyond their ovvne meaning the occaſion of that which is of great cōſequence. Yes verely. When Pharohs daughter vvent to fetch but an idle vvalke, ſhee brought home Moſes the Deliuerer of his Brethren: vvhen Saul went to ſeeke Aſſes, he found a Kingdome; & whē Agrippa heard S^t. Paul out of curioſity only, he vvas made almoſt a Chriſtian. So, the firſt founder of that Honorable Order, did intend a vvhile (it may be) to erect ſome Title of honor ſutable to his firſt apprehenſion. But conſidering better thereupon, & aduiſing vvith his graue Counſell hovv to eſtabliſh that vvhich might redound moſt to his honor; he raiſed his purpoſes farr aboue the firſt deſigne, & inſtituted a new Brotherhood of Chriſtiā Knights; which he & his Nobles entred into, & recōmēded to poſterity, to be profeſſed & cōtinued to the praiſe

praiſe of God almighty; the honor of the holy Church militāt; & the encreaſe & confirmatiō of brotherly loue amōg his Peeres: As their Records (& the Divine exercices vſed in the Church belonging to their order) do apparantly ſhew. Yea, they voluntarily oblige themſelues to the obſeruation of ſo many pious Ordinances & Reſolutions (vvhich are the conditions of their Order) that it teſtifies much piety in the firſt Founders, occaſioneth much vertuous emulatiō in the princely Brotherhood, & is for theſe Reaſons become ſo renouned, that it hath bene deſired & receaued, by the greateſt Kings & Princes of Chriſtēdome, as one of the moſt Chriſtean, & moſt honorable Orders of Kinghthood in the vvorld.

And to ſhew that thoſe things which are worthy on thēſelues are not thought any whitt diſparaged among wiſemen (becauſe they haue ſprung from meane occaſion) the Soueraigne & fellowſhipp of this excellēt Brotherhood (knowing it no ſhame to retaine the remebrāce of that which firſt occaſioned this inſtitution) haue called themſelues Knights of S. Georg & of the Garter. Yet as if they foreſaw alſoe, that ſome fooliſh or malitious detractors would from thence take aduātage, to endeauor how they might diſparage, their honorable Fraternitey, they haue for their Impreza theſe words imbroydered vpon a litle Belt or Garter, HONI SOIT QVI MALY PENSE, which they weare as in reproofe & contempt, of all evill & ſiniſter imaginations.

I am ſorry there ſhould haue bene any neceſsity of ſpeaking thus much, in defence of that which is ſo apparantly commendable; but, ſince the malice & ignorance of ſome hath giuen the occaſion, I hope, neither the Kings Majeſtie the Soueraigne of that moſt Honorable Order here mētioned, nor any member thereof will take it amiſe, that out of my zeal to their honor I haue ſpoken according to my ſimple vnderſtanding in a matter of ſuch conſequence. For, while it is permitted, that divine Myſteryes & thoſe things which concerne euen to the honor of God Almighty, may be defended by the meaneſt of his ſervants, when his adverſaries haue made them diſputable; I truſt it ſhalbe excuſable for me, to expreſe my good opinion of this Myſtery of State (which by ſome is not ſo rightly conceaued of as in my Iudgmēt it ought to be) eſpecially ſeeing we haue had oftē experience that truth & honorable Actions, become the more confirmed & the more glorious, by being drawne into queſtion.

I haue now delieuered vnto your RRces the reaſon of thoſe things for which I & my Booke of Hymnes haue bene abuſed & miſcenſured by the Stationers, & their Confederates; humbly deſiring your Fatherhoods, that if you perceaue any good in what I haue ſaid or done, or any hope of makeing me ſuch a one as I deſire to approoue my ſelfe, that you would be pleaſed to giue your approbation to that which is well; & inſtruct me wherein

wherein I might be made better. If not for my ſake, yet for that truthes ſake which you your ſelues profeſſe, & for the honor of that devotion which (for ought you knowe) I haue truly ſought to advance let not faulſe imputations or the ſcandalls of the malitious (which euen the beſt men were euer ſubject vnto) preiudice that among you, which I haue offred vp vnto God; or looſe me any of your good opineons, vntill you ſhall ſee more apparant cauſe to condemne me. For, ſince God hath bene ſo mercifull vnto me, to couer all my tranſgreſſions in ſuch manner that none cann iuſtly accuſe me of any ſcandalous matter, in all my life tyme why ſhould men be ſo cruell, as to ſeeke my diſparagment by my beſt endeavor?

Let not my youth (or the want of that calling which I dare not vſurpe) make me or my labors the more contemptable to your Wiſdomes; nor let the vniuſt Rumors which the Deceaver hath provoked my traducers to divulge, make thoſe meditations ſeeme vnhallowed, which I haue prepared for the honor of God. For, if the Devil had not perceaued them ſomewhat tending to the Almighties praiſe, doubtles, he & his Inſtruments would haue ſuffred them to paſſe as quietly, as thoſe vaine inventions do, which he inſpires: & yt would haue bene no more diſparagment to me, to haue bene thought ſubject to ſome imperfections, then it is to other men; nor had my Life, my lines, my habit, my vvords, & my very thoughts

bene pried into & cenſured, as they haue bene: Which (liuing were I doe, ſo much knowne as I am, and the vvorld being ſo malitious as it is) might giue occaſion to diſcouer ſome ſpotts in a fayrer garment then mine.

I proteſt before the ſearcher of all hearts, that I am not carefull to make this Apology, or to beſeech your good opiniō, ſo much to preſerue mine owne perſonall eſteeme, as to prouide that virtue and deuotion might not be hindred or ſcandalized through me or my deprauers. Yet am I neither inſenſible of my temporall repute, nor ſo deſirous of maintaining it, as if I ſhould droupe without it; or thought the honor of good ſtudyes might not be preſerued without mine. For, I know truth ſhall prevaile though I periſh; and to the praiſe of God (& out of my confidence in his loue) be it ſpoken, I am perſwaded, for mine owne part, that all the world ſhall not haue powre to turne me out of that courſe, which he hath ſet me into: but rather, make me reliſh my happineſſe the better by their diſturbance, & enable me in due time to deſpiſe, moſt perfectly thoſe vaine applauſes & encouragments, whereby my weakeneſſe doth, as yet, require to be otherwhile ſupported. And, it may be thoſe who ſhall liue in the next Age (howeuer I am now thought of) will wonder how the Deuill could find out a Company ſhameles enough to oppoſe and diſpaurage me in ſoe vnchriſtian a manner, as my Adverſaries do.

For,

For, they haue not only offred me thoſe injuries, afore mentioned, and many other which humanity forbidds; but exerciſed their tongues alſo, ſo ſcurriloufly; ſo vnciuelly, and ſo vniuſtly to the diſgrace of my perſonn, that had I not long tyme envred my ſelfe to the barking of Doggs, and the ſnarling of ſuch Beaſts, I had bene much out of patience.

If I might not be thought to miſapply the text, (as I thinke I ſhould not) there is ſcarce one paſſage in the Pſalmes of bleſſed Dauid, concerning the cōbinations & practiſes of a malitious multitude, but I haue had occaſiō in a literall ſēce to apply the ſame to my Aduerſaries For, they haue rewarded me euill for good, and layd things to my charge which I knew not. They haue priuely laid netts to enſnate me without a cauſe. They haue reviled me all the day long, are madd vpon me, and ſworne together againſt me. Like Oxen and fatt Bulls they haue encloſed me, grind at me like dogs round about the Citty; & when I found the words of their mouthes as ſoft as butter, there was warr in their hearts. They hold all together, keepe thēſelues cloſe, & marke my ſtepps. whē they ſee me, they flatter, ſpeake lyes, & diſſēble with their double heart. They are ſett on fyre, they haue whett their tōgues like ſwords; their teeth are ſpeares & arrows, their lipps ſpeake deceit, & their mouth is full of curſing and bitterneſſe, they haue perſecuted me whē I was ſmitten; euē in my Aduerſity they reioy-

 ced, &

& gathered themſelues together againſt me, They whiſper and take counſell to my hurt. The drunkards among them haue made ſonges on me; yea the very abiects haue aſſembled & made mowes at me, & ſo nearely imitated that crew of whom the Pſalmiſt complaineth, that if my Hymnes vvere as full of that good ſpirit which inſpired David, as my Adverſaryes ſeeme to be of that evill ſpirit which poſſeſſed his enimies, my Songes might vvell haue paſſed whithout exception.

But, Gods will be done, For; I know he will in the beſt opportunity, deliuer me from thoſe oppreſſors. I haue bene hithèrto as a deafe man to all they haue obiected, becauſe I knew it was gods pleaſure, that I ſhould be afflicted for the evill which is in my vvorke that he might the more comfort me, for that which his goodneſſe hath made good in me. And I had bene longer ſilent in their reproofe, but that my Adverſaries haue, perhapps, bene permitted ſoe much & ſoe fooliſhly to prouoke me, that thoſe many iniuryes they haue offred others, might be called into queſtion by this meanes, for the generall good. yea paradventure they haue giuen this occaſion, that their owne words might make them fall. whether it be ſo or not, ſure I am to be deliuered from them, when my ſuffrings are compleat. He that hath ſhowne me troubles will (as he hath often done) novv alſo deliver me. Euen he vvill comfort me for thoſe yeares wherein he hath afflicted me;

me; becauſe I haue placed my hope only on him. Yea, he vvill ſhew me ſome token for good, that ſuch as haue hated me may be aſhamed, & that thoſe vvho loue me may praiſe his name for my cauſe; In vvhich aſſurance, I vvill reſt, expecting my revvard from aboue the Sunne. For, I haue vvith Salomon obſerued and ſeene that here vnder the Sunne the race is not to the ſvviſt, nor the batle to the ſtronge, nor bread to the vviſe, nor riches to men of vnderſtanding, nor favor to men of knowledge; but tyme & chance commeth to them all. Eccl. 9. 11.

And, I hope that your RRces, vvhom as the Ambaſſodors, & true Miniſters of God I haue euer honored, loued, & obeyed, vvill in vvhat you may be as helpefull in the ſetling of my ontvvard peace, as your Inſtructions haue bene to beget in me an invvard contentment. That, vvhich hath bene cēſured vndiſcreet in my former ſtudyes vvas puniſhed ſeuerely: let not that alſo, vvhich the King & Authority approoues commendable, be made preiuditiall vnto me. For, vvhich vvay then ſhall I employ my ſelfe vvithout diſadvantage? Although I grudge not that men addicted to the moſt vaine exercizes, cann reap profitt & regard; Yet, methinks, it is ſomevvhat vnequall that he vvho hath beſtovved his tyme, his paines, & his fortunes in better ſtudyes, ſhould be altogether denyed his labor for his travell: Or vvhich is vvorſe, ſuffer for his good intentions; & becauſe he

he hath endeauored more then a hundred, bee abuſed more then a thouſand.

I would it were otherwiſe, for their ſakes, vvho haue but begun to taſt the comfort & ſvveetneſſe of attempting good things; that none of thoſe may be diſcouraged (through my hard vſage) vvho haue in the prime of their youth, forborne their pleaſures, & forſaken the ordinary pathes of preferment, to proſecute that, vvhich may redound as vvell to the profit of others, as to their ovvne benefite. And I vvould to god, that ſuch as ought to cheriſh & direct thoſe, vvho deſire to ſpend their tyme & beſt faculties in the ſeruice of God, vvould not ſo enuiouſly carpe at honeſt parformances, as many do, vvhen their humor is not fitted in euery perticuler: Perhapps alſoe, vvhen thoſe perticulers vvere approoued of, by wiſermen. When an Archer hath ſhott, it is aneaſy & an ordinary matter for the fooliſh lookers on, to ſay he hath miſt thus, or thus much of the marke; but giue them the Bovv, & it vvill ſoone appeare that they are better at finding fault vvith others, then in doing vvell themſelues.

Againſt ſuch as theſe; I haue had ſome cauſe to complaine, not only among the Stationers, but (I am ſorry I ſhould haue reaſon to ſpeake it) ſome, euen of the Cleargy, are that vvay blame vvorthy; & haue (as I am credibly informed) ſo friuelouſly & ſo inuiriouſly objected againſt

againſt my Hymnes; that their ovvne freinds, & hearers haue diſcouered that it vvas the Author rather then his Booke vvhich they affected not. For, al they could ſay being vrged, to expreſſe perticuler exceptions, was this, that I was no Divine; And, it hath appeared to the iuſt diſparagment of ſome among them, that they had neuer ſo much as handled the booke they diſapprooued. Whence ſhould this proceed, but from ſelfe corruption, & the baſeſt enuy? And what fleſh & blood could endure it with ſilence?

The moſt eminent, the moſt learned, the moſt devout, & the moſt approoued of our Devines, haue thought it worthy praiſing God, for to ſee a man of my quality exercize his faculty that way. Some of the moſt reuerend of them, haue ſought me out, & honored me for it, with more reſpect then I find my ſelfe vvorthy of; that they might encourage me in ſuch endeauors. Yea the Kings moſt excellent Majeſtie, hath by his priuiate approbation of that booke, & vnder his publike ſeale, giuen ſoe princely a teſtemony of his deſire, to credit & cheriſh in his Subjects, exercizes of ſuch nature; that their abuſe of me, is not without ſome iniury to the Iudgment & Authority of his Majeſtie.

Surely, he hath not deſerued it at their hands: And alas, vvhat cauſe haue I giuen them, that they ſhould thus deale vvith me? What labor of theirs did I euer traduce? Or

Or vvhoſe good repute at any tyme haue I envied at? vvhen I haue ſeene the nakedneſſe of ſome among them, I haue couered it. Yea, I haue labored to ſaue the reputation of ſuch as theſe, vvhere their indiſcretions had nigh loſt it: And vvill they ſo recompence me as to conuert my beſt Actions to my reproach? Cann they not be content to be ſilent, vvhen they are not diſpoſed to approoue, but muſt they diſpraiſe alſoe, to the encouragment of my other ignorant Aduerſaries in their oppoſition? And, becanſe I haue performed a laborious vvorke, not ſo exactly, perhapps, as they conceaue it might haue bene; vvill they make it more my diſparagment, then it is to ſome of them to be employed about nothing?

If in any thing I haue deſerued ill, let them not ſecreetly traduce me, but chriſtianly reprooue me according to the duty of their callings. If I haue deſerued nothing, let them adviſe me hovv to merrit better; or ſuffer me to be altogether vnſpoken of, as thoſe many thouſands are that doe nothing. If I haue deſerued any thing, let them leaue me to the fruite of mine ovvne labor, & if that be not able to reward it ſelfe vvithout their coſt, I vvil ſuffer the loſſe. I haue hitherto ſpent my ovvne tyme & fortunes, in my ſtudyes; neuer ayming at any of their ſpirituall promotions, (no not ſo much as at a lay Prebhend) for my labor. For, the principall revvard I ſeeke, is that vvhich euery eye ſeeth not, & that vvhich thoſe

thoſe vvho iudge my affections by their ovvne, think me to haue leaſt thought on. As for that outward benifite vvhich the neceſsityes of this life, & my fraylties vrge me ſomevvhat to looke after; it is that little profitt only, vvhich my worke naturally brings vvith it ſelfe: nor ſhall I be long diſcontented, if that alſoe be taken from me. Some haue already a ſtrong expectatiō to ſee me wholy depriued of it; & ſome (kind harts) could be content to allow me a part thereof, but not ſo much as they ſuppoſe my iuſt profitt vvould amount vnto. For, (they ſay) that were too great a conſideration for ſo little a vvorke. Wherein, they ſhew their groſſe partiality: For, thouſands a yeare is not accounted ſufficient for ſome who haue ſuddainely attained their eſtates, by vnneceſſary or baſe (& perhapps, wicked) employments: Yet, they eſteeme one hundred too much for him that hath performed a worke honeſt & profitable to the publike: becauſe he performed it in a ſhorter tyme then ſome vvould haue done. Neuer thinking how many yeares practiſe & expences, he had firſt conſumed, to make himſelfe fit for ſuch an vndertakeing; neuer conſidering what he might haue gained, if he had beſtowed the ſame tyme, charge, & induſtry in other profeſsions; neuer regarding howlōg he might haue bene vvithout hope of profit, if that had not happened, Hovv vncertaine the fruite may yet prooue, nor hovv many troubles,

Charges,

charges, and hinderances he hath bene heretofore at, without any conſideration at all. But, I leaue them to their vniuſt diuiſſion: Let them alot me what they pleaſe, & ballance my Talent as they liſt. God will prouide ſufficient for me, to whoſe pleaſure I referr the ſucceſſe: &, though I may in this manner ſpeake a little, to ſhew them I am ſenſible of their vſage. Yet, they ſhall ſee I will walke as contentedly, what euer happens, as if I had the fullfilling of all my hopes.

I beſeech your RRces to pardon me, though my penn hath ſpirted a little ynke on thoſe laſt mētioned; For, next the Stationers they haue bene of all others the moſt iniurious vnto me: And ſaue that I haue a Chriſtian regard, to their calling, and to preſerue the patience becomming him that hath exercized himſelfe in ſacred Studies, I had here dropt gall, and made them perceaue that I haue as true feeling of harſh vſages, as other men. But, I do for Gods ſake ſpare them, and for your ſakes, whom I haue found ready to comfort, aſſiſt, and direct me in my good purpoſes.

I do forbeare the Stationers alſoe in the mention of many particuler mivſages yet not ſpoken of; and in deſiſting to agrauate what I haue hitherto touched vpon, ſo farr forth as I haue cauſe.

For,

For, if I ſhould here declare vnto your RRces, by way of illuſtratiō how many ſeuerall Diſcourtiſies they hane offred me; hovv they haue reſiſted the Kings Grant, ſince the beginning of our Controuerſy: hovv they concluded to let me diſburſe all the mony I could, before they would openly oppoſe me, that thē my profit being hinderred I might be conſtrained to yeald to their pleaſures, or to be ruined in my eſtate: Hovv violently they haue euer ſince perſecuted my purpoſed hinderance, to my great loſſe: How willfully they haue miſenformed the Kings Majeſtie & diuerſe honorable perſonages concerning my Grant (& my procedings) to procure my damage: Hovv vniuſtly they gaue out among their Cuſtomers, that my Grant was a Monopoly, & an exaction to the oppreſſion of the people: Hovv impudently & faulſly, they haue verefied, that I had procured that no man might buy a Bible, Teſtament, or Communion-Booke which out my Hymnes: How they compelled a fevv of the Bookebynders (whoſe eſtates much depend on their fauors) to preſent the high Court of Parliament with diuers vntrue ſuggeſtions in the name of foureſcore; when as all except 4. or 5, of them, did (as I haue heard) reiect the ſaid information as faulſe & rediculous: hovv fooliſhly they haue ſought to make me ſeeme pore in my eſtate, as if I had aymed at ſome reputation that way: How

Hovv from day to day, during all this Seſsion they haue maintained three or foure of their Inſtruments, to clamor againſt me at the Parliament houſe dore, in ſo rude a faſhion as vvas neuer exampled in any Cauſe: How farr they haue threatned to engage themſelues & their fortunes in my oppoſition: Hovv diſhoneſtly they dare pretend the good of the Common vvealth when they haue but priuate ends; & vvhen they themſelves do really oppreſſe the ſame, & are (in a higher nature) truly guilty of thoſe greeuances, vvhich they faulſely lay vnto my Charge: Hovv malitiouſly they haue hindered themſelues & their whole Company, of an aſſured benifite, that I might haue the greater loſſe: Hovv they take occaſion in all Aſſemblyes to vent as much as they cann to my diſparagment; as if they had proiected to make me (if it vvere poſsible) infamous through out the whole Kingdome. I ſay, if I ſhould giue vnto your RRces all theſe perticulers truly Illuſtrated; & ſhew how falſe I could prooue their informations; hovv cruell their dealings, hovv baſe their ſlanders, hovv abſurd their cavills, & hovv much I haue vvith patience endured them vnſpoken of (till this day) inhope to find them better affected; you vvould ſay that God had enabled me beyond the povvre of mine ovvne vveakneſſe. And perhapps alſoe, you vvould think it a vvorke of mercy, to helpe deliuer me from their Tyranny.

But,

But, the amplification of theſe things, and my anſweares to all thoſe obiections vvhich they haue publiſhed, I reſerue for the high Court of Parliament; or for their hearing vvho ſhalbe appointed Iudges of the differences betvveene vs. And then, if I ſhall not appeare vvorthy to be freed frō their oppreſſion, I wilbe cōtented ſtill to ſuffer; & to giue vp both my labors and Priueledges to be the prey of their Auarice. In the meane tyme, I vvill defend my ſelfe and my right as I am able. In vvhich I know, I ſhall haue much to doe; Seeing thoſe vvhom I am to reſiſt are an Aduerſary ſo many wayes armed for my diſadvantage, as I could hardly haue found out the like. For, they will not only come againſt me, in the Name of a reſpected Corporation, pretending the good and releeſe of a pore Multitude (vvhich I ſhalbe able to proue vnder the hands, of 60 of their owne Company they haue made porer then otherwiſe it vvould haue bene) but they haue ſo many other fayre pretences alſoe, ſuch clokes of ſincerity, and ſuch vnſuſpected inſinuations to ſcrewe themſelues into good opinion, to his diſaduantage vvhom they oppoſe, that he ſhall haue need of all his faculties.

And, though their cauſe ſhould appeare faulty: Yet, they haue ſoe plentifull a ſtock to make it hopefull; ſoe many heads to plott euaſions; ſoe many Soliciters to proſecute their deſig-

G nes

deſignes, ſuch Inſtruments ready to ſtretch their conſciences to ſerue them; So many ſeuerall perſons to procure freinds; Such a multitude to lay the ſhame and blame among, when they do a man any wilfull or apparant iniury; So much oppertunity (by meanes of their Trade and Cuſtomers) to poſſeſſe the generality on their behalfes; Such a Brood of Ingles (by reaſon of their many troubleſome ſuites) in euery Court of Iuſtice, and about euery eminent perſon, ready to ſerue their turnes; And ſo deſperately valiant are they in vowing the perſecutiō of what they vndertake (though it were to be maintained by the expence of many thouſand pnunds) that to graple with them, and come of vnſoiled, were one of Hercules his labors.

I ſcarcely ſett my foot into any place, whither I vſually reſort, but I am told of their foule language againſt me: I ſeldome meet that man of my Acquaintance, but they haue poſſeſt him with ſomewhat againſt my Grant; Nor come I into that Noble-mans lodginge, where they haue not already one of his Chamber, or ſome other near about him, forward to diſpute their cauſe; and vppon all occaſions to poſſeſſe their Lord with ſuch vntrue ſuggeſtions as they dare informe. And queſtionles they haue other aduātages that my experience among them, hath not yet diſcouered; which if God ſhould turne to fooliſhnes, I doubt they would grow deſperate. For, (as I am told) one

one of them was not aſhamed lately to affirme, that if their ayme ſucceeded not, it vvould coſt ſome their liues. God bleſſe the men, and giue them grace to ſee their diſtemper before it come to that; and in tyme to ſuſpect the honoeſty of that cauſe, vvhich vvreſteth out ſuch vvords of deſperation. For mine owne parte, my conſcience is witneſſe of ſuch vvarrantablenes in mine, that (vvhether I ſink or ſwimme in that particuler) I hope, and am perſwaded, it ſhall make toward my beſt happineſſe.

But, I haue gotten (ſome vvill ſay) ſuch a powrefull and furious Aduerſary by this quarrell, that I ſhall fill my life full of troubles & dangers. Indeed, I looke to find them perfect enimies; but (ſince I muſt haue enimies) they are ſuch foes as I would deſire to haue. I expect they vvill proue violent & ſubtill, but not ſo violent or ſubtill, as the Deuill, who is euery moment watching to deuour me: And, it may be their malice vvill make me ſo vigilant ouer my ſelfe, that I ſhall the better eſcape his. I haue heard one that thinking to kill his enimie, gaue him a fleight hurt that cured him of a mortall diſeaſe; and ſo may they ſerue me. I was euer as carefull as I could be, of my wayes; Yet, knowing no great Foes I had, but ſuch only as were ſpirituall, I more ſtriued for an inward ſincerity, then to make fayre appearances outwardly; and therefore gaue, perhapps, ſome occaſion now and then, of ſcandall through my ſimple freedome:

becauſe, haueing no ill purpoſe, I thought euery looker on, vvould cenſure as charitably of my Actions, as my Intentions deſerued. But, novv I ſhall haue remembrancers to prouoke me to more ſtrict circumſpection, & betwixt the Deuill in ſecret, & my nevv foes in publike, ſhalbe kept, I hope ſo watchfull, that myne eye ſhall not dare looke off from God. Nor, my hand faſten it ſelfe vpon the rotten ſtaffe of any humane protection. I will perſwade my ſelfe, that where ere I goe, one of them doggs me: & though it is not the feare of the world for which I make conſcience of vvhat I do, yet an outward obiect may ſometyme quickē an inward conſideration when it is almoſt aſleepe, & I embrace the occaſion.

They lately threatned the marking of my wayes: & I therefore giue them hearty thankes: for, I neuer ſince behold one of their Fraternity, but it is an Alarum to me, & driues me immediately to conſider, what I laſt did, what I am then doing, & what I purpoſe to goe about. Nay, I haue apoſſiblity of braue Aduantages, if their enmity encreaſe, as it hath done hitherto. There is not an ouerſight which I was guilty of ſince my cradle, nor a Folly which I was euer ſuſpected of, nor any forgetfulneſſe which I may be prone to fall into; but I hope they vvill enquire it out & lay it to my charge. That the great Accuſer may haue the leſſe to obiect, at the laſt Iudgment.

Theſe

Theſe priueledges will I gaine by it. If they accuſe me of ought wherein I am truly faulty; it ſhall I truſt moue me to a true repentance, begett in me amendment for the tyme to come; & through the ſhame of this life, lead me into the glory of the next. If any cryme be obiected whereof I am cleare, I vvill remember that the vvorld hath ſometyme praiſed me more then I diſerued, ſo (ſetting her praiſes & diſparagments to ballance one another) vvill forgiue her, & haue as little to do vvith her, hereafter as I cann. Yea, it may be that if my Aduerſaries vvould once ſpeak out & openly, that which they whiſper priuately to to my diſgrace, I ſhould thence take occaſion not only to acquite my ſelfe of many imputations, vvhereby I am novv iniured to the ſcandall of my perſonn, & the hinderance of ſome of that good vvith my labors might els effect; But I ſhall paraduenture alſoe find oppertunity thereby to to publiſh that, which vvill teach others vpō what conſiderations they may keepe their minds quiet, in the like affliction; And ſhevv them how to convert all malitious defamations to the ſhame of their enimies, to the glory of God, to their preſent conſolation, and to their future aduantage for euer. Nay if my Aduerſaries hold on that violence vvhich they now make ſhevv of, I truſt to Diſcouer hereafter, by my conſtant example, theſe to be no brauadoes or meere verball floriſhes;

but that there is in my ſoule a reall knowledge & feeling of what I profeſſe.

For, I haue by my ſelfe muſtered my forces; and I haue conſidered that I am but one, and they many: I know no man of powre whoſe aſſiſtāce I may challenge by any deſert of my owne, whereas their large gratuities haue that way made them ſtrong. I find my naturall baſhfullneſſe to be ſuch that I could not (though it were to ſaue my life) trouble men in honorable place about my priuate quarrells. For, if they be altogether ſtrangers it ſeemes to me impudence to ſolicite them; If we are but acquainted only, me thinks I ſhould firſt deſerue ſomewhat. And I hold that he who is worthy the name of my freind will do me what fauor he cann without aſking it, aſſoone as he parceaues I need him. On the contrary; their audacity is ſuch, that they cann ſhameleſly importune and ſcrape to any man, for their aduantage; euen to thoſe whom they haue abuſed rather then faile. I haue remembred likewiſe, that I am ſcarce able to prouide their due fees required in the proſecution of my cauſe, whereas they haue large bribes to giue (if any liued in this Age that vvould accept them.) I haue pondered alſoe, how vnapt my diſpoſition is to vvork vpon diſhoneſt Aduantages, and how readily they take all oppertunities to my vvrong. Beſide theſe, many other diſproportions I diſcouered in our ſtrenghts vpō my ſurvay; Neuertheles when I had ſett downe the nature of my

my cauſe, and ſurveyed vvhat Amunition God & a good conſcience had ſtored vp vvithin me, I made vp my Reſolution for the cumbate; And, now I beginn to be acquainted with their ſkirmiſhes, the more my dangers appeare, the leſſe are my diſcouragments. Yea, I vowe, all their great threats are but as ſo many handfulls of duſt caſt into the vvind; and all the miſcheefe the vvhole body of their forces is yet able to bring about, cannot breake me of ſo much ſleepe as one flea.

For, when according to Dauids example I ſeek to ſtrenghthen my faith with calling to mind Gods former protections; I finde that when I was all alone and vnarmed (after the manner of the vvorld) I was deliuered from two afflictions, vvhich (all circumſtances conſidered) were as dangerous in appearance, as the Beare and Lyon which aſſailed Dauid: and I take it for an infallable token, that I ſhall be now alſoe ſaued from the Philiſtian-like troupe, and their Goliah-like Champions, who haue railed vpon that which vvas prepared for the honor of the liueing God: And (though I am not vſed to their vveapons) ſhall be provided of a ſling and a ſtone ſufficient enough to encounter their yron ſpeares, and brazen head-peeces, in ſpight of that Targateer in vvhom they truſt. And I am perſwaded that God hath permitted me to ſuffer what hath be fallen me by their meanes, not only to puniſh my ſynnes, and

exercize my faith in him; but that being a little experienced in Dauids afflictions, I might haue ſomevvhat the more feeling of that which he ſuffred (by reaſon of the Combinations of his vvicked Aduerſaryes) and ſoe be made the abler to expreſſe his paſſions, and the perſecutions of Ieſus Chriſt and his members, ſett forth in his holy Pſalmes; which I am preparing for our Engliſh Lyre. For, I finde aſwell by my owne experience, as by the teſtimony of diuers learned men conuerſant in that booke, that it can neuer be reliſhed or vvell vnderſtood by any man, vntill he hath paſſed through the tryall of ſome extraordinary afflictions.

Theſe expreſſions will to ſome (paraduenture) who are not acquainted with me, and the true ſtate of my cauſe, ſeeme impertinent and vnſauory; but, I knowe their vſe & neceſſity to be ſuch, and haue ſo vvell examined the warrātableneſſe of my priuate ends therein, (and the probableneſſe of a profitable ſucceſſe) that I am not aſhamed to expoſe them to the vvorld; nor fearefull of any mans diſlike. Nor do I value the taxation of thoſe who ſhall vpon the view of this condemne me of too much bitterneſſe in the reprouing and laying open the cruelty of my Aduerſaryes. For, my conſcience is vvitneſſe that I haue vſed no termes of ſharpeneſſe but ſuch as I haue example for, out of the cōplaints of the meekeſt ſaints of God; and ſuch as are properly required to deſcribe the true nature of their

their malice. And I proteſt before the almighty God, that to my knowledge I haue added nothing in this diſcourſe concerninge them, but what is either true in my owne experience, or ſo probably declared vnto me, that I haue no cauſe to ſuſpect the contrary: And ſo far am I from bearing the leaſt perſonall malice to any of them, that I dayly pray for them as heartely as for my ſelfe. Yea, that day in vvhich they do me the greateſt vnkindneſſes, I moſt earneſtly vviſh them well; & do thē feele my ſpirit ſtriuing againſt my naturall corruption on their behalfe, more powrefully then at other tymes. And (vvhateuer they beleeue of me) God let me not proſper in any affayre of this life, if I vvould not be depriued of my beſt earthly hopes, rather then do a vvilfull iniury, euen to him among them of vvhoſe particuler malice I haue moſt experience. Which proteſtation, no man haueing the feare of God dare to pronounce vntruly; nor cann any man haueing the charity of a good Chriſtian, ſuſpect it to be falſe, being ſo deliberately declared.

Or if this aſſeueration be not enough, my dayly practiſe and behauior towards them vvill witneſſe ſomevvhat on my befalfe. For, though they haue not only hindered my profit to the value of ſome hundreds of pounds ſince our diſſention, but vvaſted much alſoe of my principall eſtate;

Yet,

Yet, when I had ſufficient Authority to haue made my ſelfe immediatly whole againe, vpon their goods who were prime Agents againſt me; neuertheleſſe, I long forbore to put my powre into execution, and vvhen I vvas compelled to execute it vpon ſome of them, I returned their goods back againe vpon their owne entreaty, & forgot and forgaue all miſvſages without returning ſo much as a harſh vvord vnto them, or retaining ſo much as the charges of ceaſure; becauſe, if it had bene poſſible I vvould haue vvonn them by fayre meanes. Yea, vvhen it vvas in my powre to haue procured the committment of ſome among them, who had ſhowne themſelues moſt ſpightfull vnto me; I forbore to aggrauate the matter againſt them, according to their deſert (euen out of meere charitable compaſſion) though I ſuſpected they vvould laugh at me for my labor, as I heard aftervvard they did. Which doth (at leaſt) probably verify that I haue no malignant or reuengfull inclination toward the perſonn of any one among them. For, what cann they deuiſe againſt me more prouoking then they haue already done? Verely, there is no other cruelty left, for them to practiſe, but the torturing of my fleſh: & what is that, in reſpect of vvounding my reputation, which they haue ſo much endeauored.

Men of the baſeſt condition vvill dayly hazzard their bodyes for the defence euen of their ſuparfluous goods, or vpon the giuing of one diſgrace-

diſgracefull word; & therefore, it ſeemes that among ſome, thoſe are greater iniuries then to vvound & kill. How great wrong do I then beare in my fame, that ſuffer patiently not only their triuiall imputatiōs, but to be vniuſtly alſoe, accounted a blaſphemer & a profane perſon? and am by their meanes depriued, not only of ſuperfluities, but in a manner of all my liuelyhood? For when thoſe Freinds who are engaged for me are ſatiſfied (to which purpoſe there is yet I praiſe God, ſufficient ſet apart) I vovve in the faith of an honeſt man, that there vvill not be left me in all the world, to defend me againſt my Aduerſaryes, & ſupply the comon neceſſityes of nature, ſo much as vvill feed me one vveeke, vnles I labor for it. Which, my enimies are partly enformed of, & do therevpon triumph. But not to my diſcontentment. For, I do comfort my ſelfe, to think how ſweet it will be to ſitt hereafter at ſome honeſt labor, and ſing thoſe Hymnes and Songes to the praiſe of God, for which the vvorld hath taken from me her fauors. Nor doth it trouble me to publiſh thus much of my pouerty, though I knowe it vvill ſound diſgracefully in the eares of moſt men. For, I meane to procure no man to hazzard his eſtate for me, by pretending better poſſibilities to ſecure him then I haue; as others vſually do: Nor value I the reputation vvhich comes by vvealth or ſuch like things as may be loſt through the malice of others, becauſe I know I ſhall be the bet-

better eſteemed of for thoſe toyes, by none but Fooles or ſuch Ideots as will ſooner bluſh to be found pore, then diſhoneſt. Yea, I am aſſured that among good & wiſe men, it vvill be no more ſhame vnto me to be made pore by ſuch meanes as I haue bene, then it is to be made ſick by the hand of God: Nor cann I think it vvill be more my diſgrace to haue vvaſted my eſtate through my ſtudyes, then it is to ſome other ſtudents to haue thereby empaired their healthes.

But, ſome will obje&t that I haue by publiſhing this Apology not only taxed thoſe vvho are guilty of ſuch things as I haue perticularized, but layd a publike imputation alſoe, vpon the whole Company of Stationers; & bene ſo generall in my accuſations that the credit euen of thoſe honeſt men among them, vvill be much endangered. Indeed, the good & badd are incorporated together into one body, & ſo intermixed that it wilbe very difficult to ſhoot at the Starlings & miſſe the Pigeons. Yet, I haue diſcharged this among them (in ſpight of their threatning the Starchamber) & if novv it be examined where my pelletts fell, you ſhall find none wounded, but thoſe Starlings which haue troubled the Douehouſe; & that there is not one innocent Doue diſpoiled of a feather.

I proteſted in the beginning of this diſcourſe, that I had no purpoſe to lay any ſcandall vpon the whole Corporation; & that it may appeare I proteſted

teſted no more then truth, I will here ſhew you how thoſe Stationers againſt vvhom I haue complained, may be knovvne from ſuch as I deſire to except from this accuſation. I vvill be bold to averr, that many, (& the moſt powrefull of them) are ſome of thoſe vvho vſurpe the maniging of the Companies affaires; and that to cullor their malice & priuate coueteouſneſſe, they do in the name of the Corporation & at the common charge proſecute againſt me; pretending that it is the cauſe & good of their vvhole Company, for which they ſtand. Neuertheleſſe, I do not take the vvhole body of the Corporation to be my aduerſary, no more then I vvould think the whole Citty of London hated me, if the greateſt part of the Court of Aldermen ſhould perſue me with malice vpon a priuate quarrell. For, moſt of thoſe men who are princepally buſy againſt me, vnder the name of the Company of Stationers, are aboue all others iniurious & ſcandalous to that Company; as appeares by thoſe petitions which haue bene heretofore preferred both to the Kings Majeſtie & the Parliament houſe, by ſome of their owne fraternity, againſt the oppreſſions & vſurpations of their Gouernors. Thoſe indeed may well be called the ſcumme (that is the creame) of the Company. For, if they were throughly churnd, welnigh all the fatneſſe of his Majeſties gratious priueledges giuen to releeue their pore, and for the generall benifite of

of their Corporation, vvould be found in them. And ſo farr is the maine body of their Society from fauoring their courſes, or from fearing any diſgrace to them by this Apology that lately hearing it vvas to be divulged by the name of the Stationers Commonvvealth; they did expect it with much content: In hope it vvould be an occaſion to make ſome vvay to their deliuerance, from thoſe iniuries vvhich they ſuffer. And verily, if you had heard, as I haue done, how many of the Printers, of the Bookebynders, and of the yonger Bookeſellers among them, do complaine againſt moſt of their Gouernors, and how many matters of great conſequence they do probably obiect: You vvould thinke it were vnſufferable, and that it is great pitty there is not ſome courſe taken for the ſtrick examination of their Abuſes, in ſuch manner that thoſe who are oppreſſed, may come to declare their greeuances vvithout feare of a future diſaduantage. For, thoſe againſt vvhom they vvould complaine, haueing now in their povvre the eſtates, & employments of ſuch poore men as think themſelues oppreſſed, they dare not openly appeare againſt them, vntill they perceaue a likely hope of being fully, ſpeedily, and impartially heard; leſt it turne to their vtter vndoing, if they preuaile not.

But, what if thoſe aforeſaid among the Stationers (who vvould be taken, forſooth, to be the whole Corporation) haue not abuſed their owne ſocie-

ſociety only, but that truſt alſoe vvhich hath bene committed vnto them by the State? What, if it may be proued that thoſe bookes vvhich they haue taken from others as vnlawfull, haue bene divulged againe by ſome in office among them for their priuate commodity? What, if it may appeare they haue ſolde thoſe bookes vvhich did to their knovvledge cōtaine matter iniurious to the perſon of the King, and Prince? VVhat, if many of thoſe pamphletts vvhich haue diſcontented his Majeſtie, troubled the State, & diſturbed the people, were diſperſed (nay procured to be ymprinted) by ſome of thoſe? & that their ſhifting it vpon their ſeruants, with ſuch like evaſions, vvill be found of no truth? What, if it vvill be juſtified, that the Wardens of their Company haue found ſuch bookes imprinting; taken a vvay part of them; knevv they vvere vnauthorized and ſcandalous; & yet permitted both the preſſe to go on, and the bookes to be divulged? What, if they haue diſperſed popiſh and ſchiſmaticall bookes more then any others? What, if thoſe fooliſh & prophane bookes vvhere vvithall the vvorld is novv filled to the peruerting of youth, and the corrvption of good manners, be manifeſted to be the coppies that haue enriched many of them? What if thoſe vvrongs, offred to the Vniuerſities, and thoſe greeuances vvhich the vvhole commonvvealth ſuffers (in being burthened with volumes of traſh, in being oppreſſed in the prizes of bookes and

and iniured by their vnſeruiceable bynding) may be declared to be altogether by their default? Verely, if I ſhould inſtance vpon theſe particulers, what I could; their Foundations would ſhake, & the vvhole frame of their fooliſh machinations would be ſhattred about their eares. But, I ſpare to proceed further vntill they ſhall further cōpell me: (euē for the ſakes of their pore vviues & Children) & vvould vviſh them to be vvarned by this gentle Item, to amend among themſelues vvhat is amiſſe before the ſtrict hand of Authority ceaſe them; leſt it be then made apparant to the whole Kingdome, that my cheefe perſecutors among the Stationers, be thoſe who are ſo vnvvorthy to beare the name of the vvhole Company, that they are not ſo much as good members thereof, but rather, enimies, Robbers and Defamers of their Society, and iniurious to this vvhole Commonvvealth.

But, doe I lay this to the charge of all thoſe who are the rulers of this Corporation? No verely, not to them alone. For, I beleeue there be ſome of their Cheefes greeued at the peruerſeneſſe of ſuch among them vvho haue bene iniurious to me, & to their Society; and I think they vvould vvillingly remedy all, if the vvilfulneſſe of the reſt were not more powrefull then their good perſvvaſions; as one (not of the meaneſt of them) lately confeſt vnto me. There be alſoe among the inferior ſort of Bookeſellers, (as my experience hath taught me) ſome vvell and ſome ill affected to my

my cauſe: among vvhich multitude, if any man be deſirous to diſtinguiſh thoſe men from the reſt, to whoſe charge I purpoſe not to lay the abuſing of me, in ſuch manner as is mentioned in this diſcourſe; by theſe obſeruations following yt may infallably be done.

When any man ſhall come to a Stationers ſhopp to buy a Pſalmebooke, or any other booke, with which the Pſalmes of Dauid in Engliſh meeter are bound vp: if he be proffered that booke with my Hymnes therevnto, annexed (according to the Kings Command) or if vvanting it, a reaſonable excuſe be made; or a promiſe to prouide it according to the Cuſtomers deſire: or if vpon the mentioning of me, and that worke of mine, he do neither cauil, nor obiect any thing to the diſgrace of that, or me: or if vpon enquiry after this booke, he promiſe to procure it, or ſhew ſome likely cauſe why it is not to be had, & neither raile, nor grumble, nor looke doggedly on him that demands it, before departure: that man was neuer any of thoſe that abuſed me. Or, if he were, it ſeemes he is either ſorry, or ſo aſhamed he hath wronged me, that he deſerues to be forgiuen: & therefore, I vvould not that any thing which he was guilty of to my harme, ſhould be layd to his charge while he continues in that temper; but my deſire is (if it vvere poſſible) that euery man vvho hath heard him abuſe me, ſhould rather quite forget that any ſuch vvronges had bene done.

For, ſome haue bene ledd on to iniure me out of meere ignorance; ſome, for Company ſake; ſome, becauſe of their dependance vpon ſuch as are my illwillers; and ſome, by reaſon they beleeued ouerwell of thoſe who miſledd them: all which, will turne another leafe, as ſoone as the ſtate of my cauſe appeareth. But, they vvho haue out of pure malice perſecuted me, will not ſo relent. The Deuill owes them a ſhame, & vvill not ſuffer them to ſee vvherevnto their enuy & blind Coueteouſneſſe vvill bring them, before he hath payd them. Aſſooone as euer this booke ſhewes it ſelfe abroade, I durſt wager the price of it, that you ſhall finde thoſe fellowes at ſome Tauerne within a flight ſhot of Paules, conſtulting, quotinge, commenting, and obſeruing, vvhat may be collected out of it, to my diſaduantage: and, if anger do not put them beſide their old cuſtome, it vvill coſt them a vvorthy legg of Mutton, a Capon, and a gallon or twoe of vvine before any matter vvillbe diſgeſted vvorth their expences. Next morning (it is tenn to one els) they may be found at ſome Lavvyers Chamber, to know what cann be pickt out of this Apology, to beare an Action of ſlander, or ſome ſuch like cullor of proſecuting the Law, againſt me. But, that vvill be to little purpoſe; for the booke is ſo large that if their Counſell haue any good practiſe, he muſt be fayne to take tyme vntill the next long vacation to read it ouer; and by that tyme, he vvill haue the ſame opi-

opinō of thē which I expreſſe. Aſſoone as they com frō Counſell; at ſome typling houſe they vvill preſently meet againe, to comfort themſelues vvith that little hope which the law ſeemes to promiſſe. And it may be, thither they vvill ſend for ſome of thoſe hyreling Authors of theirs, that vſe to faſhion thoſe Pamphletts that ſuite the ſeuerall humors and inclinations of the tymes; or one of thoſe that penns for them ſuch vvorthy ſtoryes, as the Dragon of Suſſex, Tom Thumbe, and the vveekely newes. From vvhom if they cann procure but the promiſe of makeing ſome fooliſh libell againſt me; or to publiſh an impudent reply to my Apology; it ſhall not coſt him a farthing, if he ſitt among them till tvvelue a clock at night; and perhapps he ſhall haue ſomewhat in earneſt alſoe, of a better penny.

If any man enquire of thē for my booke of Hymnes, he ſhall be ſent avvay vvithout it; and perhapps they vvill paſſe ſome ſcandalous cenſure therevpon. If this booke be aſked after among them, they vvill preſently diſcouer themſelues by ſome bitter language; and by proteſting againſt it, as a ſcurrilous and libellous pamphlet: vpon the very nameing of me, their cullor doth vſually change: And if the Company and I ſhould haue any meetings together about theſe matters in queſtion, thoſe vvill diſcouer themſelues from the reſt, by their Diſtempered lookes, their contemptible ſpeeches of me, their furious behauiors,

& theſe are the marks, whereby I diſtinguiſh thoſe whom I accuſe from thoſe whom I cleare. And, here are no perſonall Notions, whereby the perſon of any perticuler man is vninſtly defamed (for publikely to accuſe any one in that kind vntill Authority require it, is both vnlawfull & vncharitable) But theſe are markes of quality, which if any man haue vpon him (eſpecially being thus forewarned) it is his ovvne fault if his diſgrace followv. And I do no greater vvrong in ſaying he that doth this or thus, is my malitious enimie, then in affyrming, that he who ſtealeth is a Theefe.

But theſe rules do but only marke my freinds from my Foes among the Stationers: Becauſe therefore, I haue charged them in generall with ſome abuſes publikely iniurious; I vvill declare alſoe, how ſuch as are to be approoued blameleſſe among them, ſhalbe knowne from the reſt; by expreſſing the true definitiō of an honeſt Stationer, & the liuely Charecter of his cōtrary. Whom, for difference ſake, I call a meere Stationer.

An honeſt Stationer is he, that exercizeth his Myſtery (whether it be in printing, bynding, or ſelling of Bookes) with more reſpect to the glory of God, & the publike aduantage, then to his ovvne commodity: & is both an ornament, & a profitable member in a ciuill Commonwealth. He is the Caterer that gathers together prouiſion to ſatiſfy the curious appetite of the Soule, & is carefull to his

his powre that whatſoeuer he prouides ſhalbe ſuch as may not poyſon or diſtemper the vnderſtanding. And, ſeeing the State intruſteth him with the diſpoſing of thoſe Bookes, which may both profitt & hurt, as they are applyed, (like a diſcreet Apothecary in ſelling poyſnous druggs) he obſerues by whom, & to vvhat purpoſe, ſuch bookes are likely to be bought vp, before he will deliuer them out of his hands. If he be a Printer, he makes conſcience to exemplefy his Coppy fayrely, & truly. If he be a Booke-bynder; he is carefull his worke may bee ſtrong & ſeruiceable. If he be a ſeller of Bookes, he is no meere Bookeſeller (that is) one who ſelleth meerely ynck & paper bundled vp together for his owne aduantage only; but he is the Chapman of Arts, of wiſdome, & of much experience for a litle money. He would not publiſh a booke tending to ſchiſme, or prophāneſſe, for the greateſt gain: & if you ſee in his ſhopp, any bookes vaine or impertinēt; it is not ſo much to be imputed his fault, as to the vanity of the Tymes: For when bookes come forth allowed by authority, he holds it his duty, rather to ſell them, then to cenſure them: Yet, he meddles as little as he can, with ſuch as he is truly perſwaded are pernitious, or altogether vnprofitable.

The reputation of Schollers, is as deare vnto him as his owne: For, he acknowledgeth, that from them, his Myſtery had both begining and meanes of continuance. He heartely loues & ſeekes the proſperity of his ovvne Corporation:

Yet he vvould not iniure the Vniuerſityes, to advantage it, norbe ſoe ſawcie as to make compariſons betweene them. He loues a good Author as his Brother, and vvillbe ready to yeeld him the due portion of his labors, vvithout vvrangling. When he comes to be Maiſter or Warden of his Company, he labors truly to rectify what is amiſſe; but fyndes ſo many peruerſeones, and ſo few of his good mind, that his yeare is out, before he cann bring any remedy to paſſe. He greeues for thoſe Abuſes vvhich haue bene offred, to me, & other Authors; but fynding that by ſpeaking on our behalfes he is likely to bring himſelfe into an inconuenience vvithout profitt to vs; he prayes in ſilence for amendment, and that God vvould not lay to the charge of the whole Corporation, that vvhich but ſome among them are guilty of. He feares none of thoſe reproofes vvhich are to be found in this booke: For, he knowes himſelfe cleare, and is reſolued to make ſale of it ſo it come forth vvith allowance from Authority. In a vvord, he is ſuch a man that the State ought to cheriſh him; Schollers to loue him; good Cuſtomers to frequent his ſhopp; and the vvhole Company of Stationers to pray for him; For, it is for the ſake of ſuch as he, that they haue ſubſiſted, and proſpered thus long. And thus, you haue the true diſcription of ſuch a Stationer as I exempt from my reprofes; now followes the Charecter of him, at whoſe reformation I haue aymed.

A meere

A meere Stationer is he that imagines he vvas borne altogether for himſelfe, and exercizeth his Myſtery without any reſpect either to the glory of God, or the publike aduantage. For which cauſe, he is one of the moſt pernitious ſuperfluities in a Chriſtian gouerment, and may be well termed the Deuills ſeedman; ſeeing he is the apteſt Inſtrument to ſowe ſchiſmes, hereſies, ſcandalls, and ſeditions through the vvorld. What booke ſoeuer he may haue hope to gaine by, he vvill divulge; though it contayne matter againſt his Prince, againſt the State, or blaſphemy againſt God; And all his excuſe wil be that he knew not it cōprehended any ſuch matter. For (giue him his right) he ſcarcely reads ouer one page of a booke in ſeauen yeare, except it be ſome ſuch hiſtory as the Wiſe men of Gotham; and that he doth to furniſh himſelfe with ſome fooliſh cōceits to be thought facetious. He prayſeth no booke, but vvhat ſells well, and that muſt be his owne Coppy too or els he will haue ſome flirt at it: No matter, though there be no cauſe; For, he knowes he ſhall not be queſtioned for vvhat hee ſayes; or if he be, his impudence is enough to outface it. What he beleeues is prepared for him, in the next world, I know not, but, for his enriching in this life, he is of ſo large a faith, that he ſeemes to beleeue, all Creatures and Actions of the vvorld, vvere ordayned for no other purpoſe but to make bookes vpon, to encreaſe his trade: And if another man, of his ſmall vnder-

ſtanding, ſhould heare him plead his owne ſuppoſed right vvhere none might contradict; He would halfe thinke, that all our Vniuerſityes, and Schooles of Learning, were erected to no other end, but to breed Schollers to ſtudy for the enriching of the Company of Stationers.

If an Author out of meere neceſſity, do but procure meanes to make ſale of his owne booke, or to peruent the combinations of ſuch as he, by ſome Royall & lawfull priueledge: He preſently cryes it downe for a Monopoly; affyrming that men of his profeſſion may go hang themſelues, if that be ſuffred. Marry; Authors haue a long tyme preſerued a very thankfull generation of them from hanging, if they cannot afford them one booke of ten Millions to releeue them vvithall in a caſe of need: & vvhen that booke was the Authors owne alſoe, & no part of the Stationers former liuelyhood. This is iuſt as reaſonable a complaint, as if a Cõpany of Haglers ſhould preferr a bill againſt the Cuntry Farmers, for bringing their owne Corne & other prouiſions to the next markett. He will fawne vpon Authors at his firſt acquintance, & ring them to his hiue, by the promiſing ſounds of ſome good entertainement; but aſſoone as they haue prepared the hony to his hand, he driues the Bees to ſeek another Stall. If he be a Printer, ſo his worke haue ſuch appearance of being vvell done, that he may receaue his hyre, he cares not how vnworkmanlike it be parformed; nor how many faults

faults he lett goe to the Authors diſcredit, & the readers trouble. If his employment be in bynding bookes; ſoe they vvill hold together but till his worke Maiſter hath ſold them, he deſireth not, they ſhould laſt a weeke longer: For, by that meanes a booke of a Crovvne is mard in one Moneth, which vvould laſt a hundred yeares, if it had 2d. more vvorkmanſhipp; & ſo, their gaine & employment is encreaſed to the ſubiects loſſe. If he be a ſeller of Bookes; he makes no conſcience what traſh he putts off; nor hovv much he takes, for that vvhich is vvorth nothing. He vvill not ſtick to belye his Authors intentions, or to publiſh ſecretly that there is ſomewhat in his new ymprinted books, againſt the State, or ſome Honorable perſonages; that ſo, they being queſtioned his vvare may haue the quicker ſale. He makes no ſcruple to put out the right Authors Name, & inſert another in the ſecond edition of a Booke; And when the impreſſion of ſome pamphlet lyes vpon his hands, to imprint nevv Titles for yt, (and ſo take mens moneyes twice or thrice, for the ſame matter vnder diuerſe names) is no iniury in his opinion. If he gett any vvritten Coppy into his powre, likely to be vendible, whether the Author be vvilling or no, he vvill publiſh it; And it ſhallbe contriued and named alſoe, according to his owne pleaſure: vvhich is the reaſon, ſo many good Bookes come forth imperfect, and vvith fooliſh titles.

Nay,

Nay, he oftentymes giues bookes ſuch names as in his opinion will make them ſaleable, vvhen there is litle or nothing in the whole volume ſutable to ſuch a Tytle. If he be none of the Aſſiſtance of his Company he ordinarily rayles on their partiallyty in maniging of the Kings Priveledges or the generall ſtock; but, this he doth more in enuy, them in loue to vpright dealing: For, when he comes to thoſe places (into which his very troubleſomneſſe ſometyme helpes him the ſooner) he makes all vvorse then before, & playes the knaue CUM PRIVILEGIO. He is then bound to pray for the poore, much more then they are, for him. For, they are indeed his Benefactors.

He will be ready vpon all occaſiōs, to boaſt of the 200. li: a yeare, which is giuen among their penſioners: but, he hath not thankfulneſſe enough to tell any man, that it ariſeth out of his Majeſties Priviledges beſtowed for that purpoſe, nor how many thouſand pounds are yearely made thereof beſide. If he once gett to be an officer in the Society; he forgetts to ſpeak in the firſt perſonn for euer after; but (like a Prince) ſayes, we vvill, & wee do this &c. He thinks vpō nothing more then to keepe vnder the inferiors of the Corporation, & to drawe the profitt of the Kings Priveledges to his priuate vſe. He ſtands in feare of nobody but the Archb: of Canterbury, the Biſhop of Londō, & the high Commiſſion, & loues nobody but

but himſelfe. I cannot deuiſe what his Religion is nor he neither (I think.) For, what ſect or profeſſion ſoeuer his cuſtomer is of, he will furniſh him with Bookes tending to his opinions. To a Papiſt hee rayles vpon Proteſtants; to Proteſtants he ſpeakes ill of Papiſts; & to a Browinſt, he reuiles them both. Yet, I dare ſay this for him, that he is an enimy to the alteration of Religeon in this Commonwealth, becauſe he feares it would ſpoyle their Priueledge, for Dauids Pſalmes in Engliſh meeter, or hinder the reprinting of many vendible coppyes. Marry a Tolleration he would hold well with all, ſoe he might haue but the ſole printing of the Maſſe-booke or our Ladyes Pſaltet. He will take vpon him to cenſure a booke as arrogantly as if he had read it; or were a man of ſome vnderſtanding. He ſpeakes of reuerend Doctors, as diſdaynfully as of ſchoole boyes; And mentiones the Vniuerſityes with no more reſpect, then if all their famous Colledges were but ſo many Almeſhouſes maintained out of the Stationers Hall. When he ſhall heare me or any other object thoſe Abuſes, which ſome of his Company haue offred me to my face; he will vnciuelly giue the lye, & iuſtify the contrary, as confidently, as if he had bene preſent at all tymes, & in all places. He is no more pittyfull to a pore man that falls into his powre, then a hungry Beare to a Lambe. When he ſpakes of him whom he loues not, it is vſually with as much contempt (of what

what quality ſoeuer the other be of) as if he were one of the Almesmen of his Company. If he come among the reſt of his fraternity about any cõtrouerſy betweene them and others; he will ſpeake any vntruth that may aduantage his owne ſide: For, if the matter ſhould require to be iuſtifyde, he knowes that among many the ſpeaker will hardly be found out, & that when the lye is deuided among them all, there will not fall much ſhame vpon any one man. He will allow of no Priveledges which the Kings Majeſtie ſhall vouchſafe concerning bookes, vnles he may be intereſted in the beſt part of the profitt: Yea, rather thẽ thoſe which are beſtowed vpõ his owne Corporatiõ ſhalbe diſpoſed of for the benefite of the generallity, according to his Majeſties intẽtiõ, he will go neare to do his beſt to forfeit them altogether: For, he will at any tyme ſuffer ſome miſcheefe himſelfe to do another a great ſpight.

He will ſweare the peace or good behauior againſt any one whom he is diſpoſed to trouble, though there be no cauſe; And if he may haue but ſome of his Brotherhood to ſtand among; he vvill not ſtick wilfully to miſinforme the whole Court of Aldermen to procure the committment of ſuch pore men as he proſecutes. And this is one of his infallable markes; if he preuaile in a buſineſſe, or haue but any hope of getting the better; the Tauerne is the Temple where he giueth his God praiſe: Thither he preſently

ſently repayres to offer vp the ſacrifize of fooles; and perhapps is ledd from thence in ſtate, betweene two ſupporters (Porters I ſhould haue ſaid) to his owne howſe, where he vtters his ſtomack to his vvife and famely. He is ſo extreame guilty, and ſo fearefull that moſt of theſe markes are to be found vpon him, that all his freinds ſhall neuer perſwade him, but this Character vvas made by him; and therefore, he vvill take it to himſelfe though he be one vvhom I neuer knew nor heard of. He will condēne the Stationer that ſells this Apology for a faulſe brother; and (if it be poſſible to drawe the reſt to be ſo indiſcreet) he will gett the whole Company to take this diſcription as an abuſe to their Myſtery; but, they wilbe better aduiſ'd. He will beſtow both vpon me, and vpon this booke, all the foule termes he cann inuent; or giue out, perhapps, that it is nothing ſutable to that Mynd which I haue expreſſe in my Motto: But, let him examine them together, & he ſhall fynde they diſagree not in a word. He will much inſiſt vpō all thoſe bitter reproofes vvhich I haue vſed, and be very ſenſible of them (noe doubt) becauſe they touch himſelfe: but, thoſe iniuryes which are the cauſe of them, he vvill neuer mention. He will tell his Companions, that they haue Boyes in the Church-yard, able to anſweare all this: and (it is odes) but he will carpe alſoe, at ſome want of vvitt or learning in theſe expreſſions; as if

as if there needed any great witt, or learning to be vſed, in bidding a Dogg come out. Theſe pills may, perhapps, ſtirr his humors, but they will not purge away one dramm of his corruptions; For, he is ſo blinded with coueteouſneſſe & ſelfe will, that (to change his mind) Noyſe will preuaile with him, as much as reaſon: & therefore, this which I haue written, was neuer intented to ſatiſſy him, but others. He truly reſembles the Epheſian Siluerſimthes; & rather then his Myſtery ſhould decay, would preferr Paganiſme before Chriſtianity, prophane Ballads before Hymnes prayſing God, &, that which he hath not ability to compaſſe by Reaſons, he will attempt by vproares. To conclude, he is a dangerous excrement, worthy to be cutt off, by the State; to be deteſted of all Schollers; to be ſhun'd of all the people; & deſerues to be curſt, & expeld out of the Company of Stationers. For, by the coueteouſneſſe, cruelty, & vnconſcionableneſſe of ſuch as he; a flouriſhing & well eſteemed Corporatiō, is in danger to come to ruine, & diſgrace.

This man, with ſuch as he, are thoſe whom I haue declamed againſt in this diſcourſe, & no other; nor will I, that my generall accuſations ſhall, in part, or in the whole be imputed to any man in perticuler; but to him that ſhall apply vnto himſelfe this Character, or haue it prooued to be true vpon him by apparant teſtimony. For, it ſhall ſatiſſy me enough (& it ſhall do the Com-

Commonwealth good ſeruice) if by this ſatyricall diſcription of a bade Stationer, and my definition of a good one, thoſe things which are amiſe may be amended hereafter. And this is an eaſy and warrantable vvay of Correction. For, I do not marke them out by their redd Noſes, or corpulent paunches (or ſuch like perſonall defects) vvhich they cannot remedy (as ſome vvonld haue done) but by their vices which they ought to giue ouer. What an old Poet once ſaid, is yet in force.

——————— Licuit, Semperque Licebit
Parcere Personis Dicere De Vitiis.

It ſhall be lavvfull euer; and hath byn
To ſpare the perſonns, and to touch the ſyn.

I hane taken that Authors vvord, and put his vvarrant often tymes in execution; and (though I haue ſmarted for it) neuer vvas, nor euer vvill be driuen from this courſe of proceeding againſt Malefactors; vntill that foreſaid Author come back and deny his warrant.

Blame me not, if I ſeeme bitter to ſuch as theſe, for, their diſeaſe needs it: I haue had meanes to know them perfectly; & was compelled to ſearch into the very marrow of their Myſtery: and when through my loue to a carnall reſt, I became loth to meddle vvith ſuch a neſt of hornets (but to ſuffer an inconuenience rather) they were ſo fooliſhly

liſhly confident, that they ſtung me to it. And doubtles, it was permitted by the prouidence of God, that their wickedneſſe might come to light, before it ſhould occaſion greater troubles. Yea, perhapps, I haue bene trayned vp all my life tyme in afflictions, & haue heretofore ſuffred cō-cerning bookes, partly to experience me in their Abuſes; & partly to enable me to beare out the fury of ſuch a powrefull multitude as doth novv oppoſe me.

Many men of good ſufficiency, do wonder (as I heare) what abuſes worthy all theſe words cann be found among the Stationers. For, alas think they; thoſe do but ſell bookes to ſuch as come for them; & are a harmeleſſe kind of people by whom (to their vnderſtanding) the Cōmonwealth can receaue no great preiudice, in any matter concerning their Myſtery. But, when they haue read ouer this, it will begett another opinion: If not; my next diſcouery ſhall. For, I cann, yet launce deeper, & make it euident to the capacity of euery common man; that ſuch as thoſe whom I haue marked out, are they who are the princi-pall diſperſers of hereſyes, & the prime diſturbers of vnity in the Church. I cann demonſtrate, that they are moſt tymes occaſioners of thoſe grudgings & diſcontentmēts which do other while diſtemper the minds of the people. That much trouble to the State, is procured by them; that they are the likelyeſt inſtruments to kindle factions, & ſtirr

ſtirr vp ſedition; that they haue invoulued and obſcured the certaine tenents of our Church, amōg ſuch a multitude of the priuate fancies and opinions of vpſtart vvriters; that the Common people ſcarce knovve vvhat principles vvee profeſſe; and our Aduerſaryes take aduantage, out of their vnallovved Pamphlets, to impute to the Church of England, vvhat abſurdityes they pleaſe. I cann make it euident they haue ſo peſtered their printing houſes, & ſhopps with fruitleſſe volumes, that the Auncient & renouned Authors are almoſt buried among them as forgotten; and that they haue ſo much vvorke to preferr their termely Pamphlets, vvhich they prouide to take vp the peoples money, and tyme; that there is neither of them, left to beſtow on a profitable booke: ſoe they who deſire knowledge are ſtill kept ignorant; their ignorance encreaſeth their affectiō to vaine toyes; their affection makes the Stationer to encreaſe his prouiſion of ſuch ſtuffe; and at laſt you ſhall ſee nothing to be ſould amongſt vs, but Currāto's, Beauis of Southamptonn or ſuch trumpery. The Arts, are already almoſt loſt among the vvritings of Mountebanck Authors. For, if any one among vs vvould Study Phiſick, the Mathamaticks, Poetry, or any of the liberall ſciences, they haue in their vvarehouſes ſo many volumes of quackſaluing recepts; of faulſe propoſitions; and of inartificall Ryminngs (of vvhich laſt ſort they haue ſome of mine there God forgiue me) that

I vnles

vnles vve be directed by ſome Artiſt, we ſhall ſpend halfe our Age before vve cann find thoſe Authors which are vvorth our readings. For, vvhat need the Stationer be at the charge of printing the labors of him that is Maiſter of his Art, & vvill require that reſpect which his paine deſerueth? Seeing he cann hyre for a matter of 40 ſhillings, ſome needy IGNORAMUS to ſcrible vpon the ſame ſubject, and by a large promiſing title, make it as vendible for an impreſſion or two, as though it had the quinteſſence of all Art?

I cann make it appeare alſoe, that they are the Cheefe hinderers of the aduancement of our language, the principall peruerters of good manners; and the prime cauſers of all that irreligious prophaneneſſe vvhich is found among vs. And, I doe foreſee, that if they proceed as hitherto they haue done, they will be the ruine of their owne Myſtery, & bring an invndatiō of Barbariſme vpō all his Majeſties Kingdomes, vvhich God diuert.

Theſe things haue I diſcouered; & with a mind neither malitiouſly bent to the ruine of the Corporatiō of Stationers, or deſirous of the ſhame or confuſion of any one member thereof: but, (whatſoeuer ſome among them conceaue) I ayme rather at the profitt of the one, & the reformation of the other. And that this may appeare to be true. I vvill in due tyme ſhevv, that I haue ſought as much how to finde a gentle plaſter to cure thoſe vlcers, as to make a ſharpe inſtrument to ſearch them.

them. For, if I may be heard without preiu-dice; I cann declare by what meanes, and how, the Corporation of Stationers may be hereafter acquited of all thoſe ſcandalls, that ſome corrupt members thereof, haue brought vpon it; How, the repinings and diſcontentments vvhich are among themſelues, may be quieted: How, all my inivryes may be ſatiſfied, to my contentment, without their damage; and how, all the publike abuſes mentioned in this diſcourſe, ſhallbe in ſome good meaſure preuented, for euer hereafter: to the Kings Maieſties great content, to the avoyding of much trouble heretofore occaſioned to the State; to the good likeing of both Vniuerſityes, to the profit eaſe & credit of the Stationers thēſelues; to the furtherance of Chriſtiā peace & vnity in the Church, to the preuention of many publik and priuate inconueniences, and in a vvord, to the glory of God, and to the honor and benifite, of all his Majeſties Dominions.

And now I haue done troubling your RRces for this tyme: Though I bent my bow to ſhoot in my owne defence; yet I haue ſtuck my arrowes vpon a publike enimie. Now you haue heard me, healpe, or leaue me to my ſelfe as you ſhall think fitting: For, I haue in euery circumſtance honeſtly deliuered my Conſcience; and I knovv God vvill deliuer me.

Nec Habeo, nec Careo, nec Curo.

1643.

Campo-Muſæ.

[HAZLITT, No. 24.]

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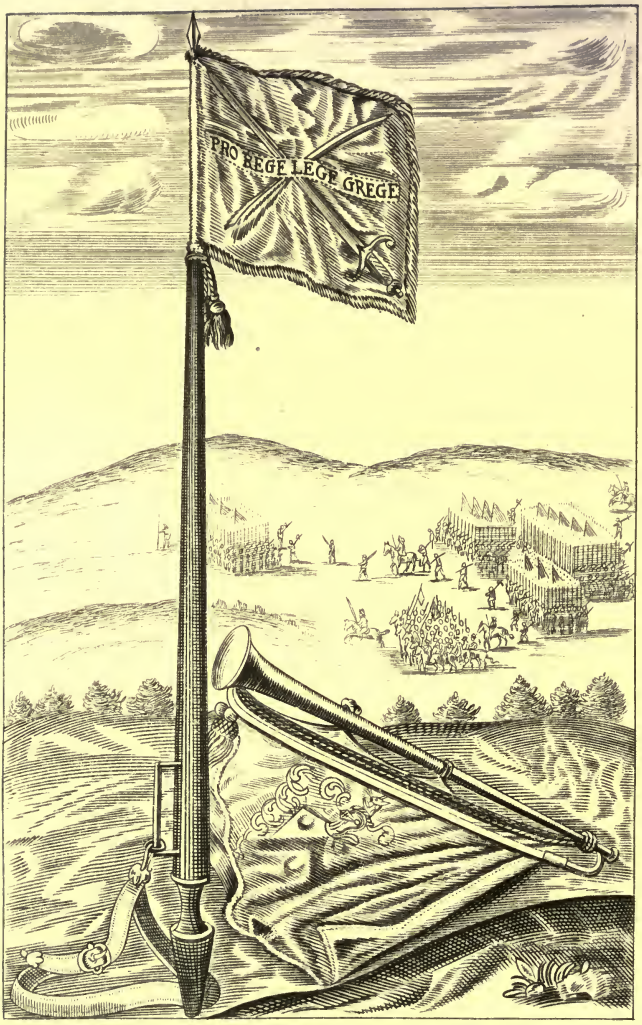
PRO REGE LEGE GREGE

CAMPO-MUSÆ,

OR THE

FIELD-MUSINGS

OF

Captain GEORGE WITHER, touching his Military Ingagement for the KING and PARLIAMENT,

THE

Juſtneſſe of the ſame, and the preſent diſtractions of theſe Iſlands.

DEUS dabit his quoque finem.

LONDON,
Printed by R. Auſtin, and A. Coe. 1643.

To the ENGLISH.

AM not I now in *England?* Is not this
The *Thames?* Is not that *London?* Sure it is.
Me thinks that vaſt, and ancient ſtructure, there,
Looks juſt like *Pauls,* and that like *Weſtminſter.*
Loe, yon is *High-gate,* yon is *Hamſted-mill,*
There *Banſted-downes,* there *Kent,* there *Shooters-hill.*
This doubtleſſe is that *Countrey:* but why then,
Are here now living ſo few *Engliſhmen?*
Are all thoſe *Engliſh-men* which now I ſee?
All true-bred *Engliſh-men?* the Devill they be.
Indeed I finde there are a few among them;
And for their ſakes I will not ſo much wrong them
To ſay, the *Land* hath none, within whoſe veines
The blood of our old *Worthies* yet remaines.
But, out of queſtion, if the greateſt part
Were not a mungrell brood, and without heart,
They could not lie ſo tamely in their beds,
And ſee what *Plague* their *Countrey* over-ſpreads;
Yea ſeem content, to be inſlav'd to *ſlaves,*
And carie guilt, and curſes to their graves.
Perhaps they are aſleep. Ho! *Engliſhmen!*
Awake, and be your ſelves, yet, once agen.
Heark, how the *Trumpet* ſounds! heark how the *Drum*
Beats up, and cals in Engliſh, *Come, Come, Come!*
Heark, how the ghoſts of your poore *Brethren,* ſlain
and maſſacred in *Ireland,* do complain
And call for vengeance! heark, how loud they cry,
And threaten, if you paſſe their murthers by!
Heark, how the countrey round about you mourns!
See in how many parts it flames and burns!
Mark, what a deſolation, in one year,
Is broken in among us! and, how near
Our juſt and everlaſting ruine drawes
If we become no warmer in this *Cauſe!*
And that your cooled *zeal* may re-inflame,
Take up this Paper, and new light the ſame.

TO

To his EXCELLENCE the Earle of ESSEX, Lord Generall of the Army raiſed for defence of the KING, Parliament, and Kingdome.

SIR,

UNtill my Troupe was diſabled, I ſerved faithfully with my SWORD, under your Command (an eye-witneſſe of your noble Patience, Conſtancy and Valour) and ſhall againe when my Troupe is recruted: In the meane time, being ingaged thereto (by that emblematicall device that I beare in my Cornet) *I have endeavoured to be ſerviceable with my PEN, that I might imploy every faculty which God hath given me for the* King *and* Parliament, *to whom I am obliged by a double duty; and (I hope) not impertinently to the glory of the* Almighty; *who, when moſt honourable teachers are not regarded, ſends men to learn of* Piſmires *and deſpicable creatures, and who for that cauſe is now pleaſed to make uſe of ſuch a* Vanity *as I am: and (it may be) ſhall by this Engine more ſtrengthen your* Army *then a full Regiment of horſe.*

I have not here prefixed your Name, *or tendred this to your peruſall, meerly for a private advantage; for, what can I hope to obtain who am but* Terræ filius, *a child of contempt? and one whoſe beſt endeavours have been hitherto, in outward reſpects, (for upon other*

To anſwer each mans curious expectation
Who asks why *thus* I ſaid, why *this* I do;
Is not the ſcope of my determination,
Though ſomwhat here conduces thereunto.
The *Sword* hath had his turn, and now the *Pen*
Advanced is to play her part agen.
The naked SWORD and PEN my *Cornet* bears;
Pro REGE, LEGE, GREGE thereupon
To be my *Motto* for the *Field*, it wears;
And ſhewes for whom this *Warfare* we begun.
But, *Rymes* and *Reaſon* growing out of date,
And *Pens* (leſſe modeſt now then heretofore)
Such lies and railings have divulg'd, of late,
That I once thought to touch my *Pen* no more.
Beſides (with griefe) I have obſerv'd in thoſe
Whoſe judgments have moſt need of Reformation,
That there is left no pow'r in *Verſe* or Proſe,
To make them wiſe, or move to reformation.
For *Wiſdomes* Charmes, and *Reaſons* beſt concluſions
Beget but *Furies*, and inlarge *Confuſions*.
Yet ſince my muzings when I ſhall be dead,
(And lie unactive in a loanly roome)
May peradventure to good uſe be read,
By men reſerv'd for better times to come:
And, ſince it will not onely be an eaſe
To mine own heart, my num'rous thoughts to vent,
But alſo may ſome honeſt Readers pleaſe,
Ev'n in theſe times of gen'rall diſcontent.
Yea, leſt malignant cenſures paſſed on
My late ingagement for the publike peace,
Should (if I ſilent to my grave had gone)
Have cauſed *falſe-opinion* to increaſe,
My *Pen* I re-aſſum'd, in hope, to ſhew
My *practice* never prov'd my words untrue.
My *Pen* I re-aſſum'd; and (full of matter)
Sate down to write: but, ere I ought expreſt,

The

The Trumpet ſounding, all my thoughts did ſcatter,
And gave me, ſince that houre, but little reſt.
Deſtructive times, diſtractive muzings yeeld,
Expect not therefore method now of me,
But ſuch as fits *Minerva* in the *Field*,
Where Interruptions and Confuſions be.
Like or diſlike, I ſomwhat now ſhall ſay
Which muſt be heard; and heard to purpoſe too;
At leaſt in gaining heed, or making way
For what (if need require) is yet to do.
When *ſin* and ſelf-conceit befools the *wiſe*,
They muſt be taught by thoſe whom they deſpiſe.
For, let not theſe *Field-muzings* be ſuppos'd
The fruitleſſe flaſhings of a *Giddy-wit*,
Becauſe in *meaſur'd-words* they are compos'd,
Which many judge for ſerious works unfit:
Nor let them counted be a ſleight invention,
Though *ſouldier-like* blunt complements I uſe,
That I may draw thoſe fools to give attention,
Who will not els perhaps regard my *Muſe*.
He that hath matter that concerns the King,
Comes not and ringles at the doore with feare;
But knocks, untill he makes the pallace ring,
And ſpurns it open, if they will not heare:
Ev'n ſo do I; and think I have done well
To make my language like the tale I tell.
If I ſhall mention what ſome would not hear,
The fault's not mine; for, if men madly do,
I am a thing which once in twenty year
Shall ſeem to be a kind of mad man too.
And though mean-while my Calling I purſue,
(Seeming to heed the times as they do me)
Yet I am alwayes mindfull of my kue,
And act my part when I my time ſhall ſee.
One while I chide; ſomtimes faire words I give
To praiſe men into what I fain would have them:

And

And when thoſe Favours I miſplac'd perceive,
I call them backe, and am aſham'd I gave them.
When thus I faile, my *Fancie* prompts me then;
But, now another *Spirit* guides my Pen.
I will not blame the *Times*, though bad they be,
Nor to the jeering world bemoane my Lot:
For, to theſe dayes my God appointed me,
And guards me ſo, that miſchiefe hurts me not.
My *Birth* I had in bleſt *ELIZA'S* reigne;
To JAMES, I blaz'd the ſins of wanton Peace,
For thoſe rewards which *Truth* will ever gaine,
Where *Nobles* riſe by *Pieties* decreaſe.
To CHARLES I ſhew'd what *Plagues* were drawing neare,
And, ſaw them come, e're I beleeſe could gaine.
And, when they came, I ſaw the chiefeſt care
Was, how each Foole his Bable might obtaine.
For, warnings are on wilfull ſinners loſt,
Till honour, pleaſure, life and ſoule it coſt.
SIN not repented, (but augmented rather)
The Violl, poured forth, began to ſpread;
The ſpreading miſchiefe ſtill more ſtrength did gather,
And, every day new Plagues the poiſon bred.
Diviſions then aroſe, which did increaſe,
And, into *Sub-diviſions* branch about,
Which overthrew the Pillars of our Peace,
And, drove good *Order*, *Law*, and *Iuſtice* out.
Theſe Evils, with my Pen, I long withſtood,
And, bold reproofes in *Tyrants* faces threw;
But, when I ſaw my *Pen* could doe no good,
With other *Patriots* my *Sword* I drew:
For, who that weares a *Sword* needs feare to draw,
To ſave the *King*, the *People*, and the *Law?*
I drew it not in rage, or private hate,
Or to incroach on *Prince* or *Peoples-right*,
Or to recrute a ruined eſtate;
But, that both *Prince* and *People* guard it might.

I

I was not arm'd to violate the Crowne,
Or pleaſe the fancies of a fickle braine,
To ſet one up, and pull another downe,
Or Schiſme, or Superſtition to maintaine:
But, fought our *Fathers* honour to defend;
Our *Mother*, from his jealous rage to ſave;
To bring their baſe abuſers to that end,
Which *Traiterous-flatterers* deſerve to have:
And he that armes himſelfe to this intent
Shall ne're be *ſhamed*, though he may be *ſhent*.
I therefore boldly marched to the *Field*,
Not unreſolv'd, or ſtagg'ring in the Cauſe.
I made my *Pray'rs* my ſhot, *Firm-faith* my ſhield;
My Breaſt-works are *Good-Conſcience*, and the *Lawes*.
I ſtood not off, when I was called on,
To mark what *Peeres* or *Commons* led the way;
To think I might be *made*, or quite *undone*,
Or whether ſide was like to get the day.
But of the Publike Ruine was my feare,
Or, of thoſe Plagues for which the *Sword* makes roome;
And of the barbarouſneſſe which every where
Is like to follow, where his followers come.
And could have wiſh'd it had as eaſie bin
To drive out miſchiefes, as to fetch them in.
The cure propos'd, though very ſharp it be,
And threatens loſſe of members, and of blood;
Before it was adventur'd on by me,
Appeared needfull for the *Common-good*.
According to my Fortune and my Place
I therefore further'd it, not diſcontent,
Though others had the publike thank and grace
For that, which I in private did invent.
Where I then liv'd, I was the firſt of thoſe
Who did contribute to my *Countries* aid;
And (though it may be cenſur'd by her Foes
An evill ſigne) I joy to heare it ſaid

That

That in thoſe parts I was the firſt of all
To whom a totall Plunder did befall.
And ſure it was for good it ſo befell:
For, he that is inrowled for the *Wars*
Shall never proſecute that *Calling* well
If he intangled be with other Cares.
Affaires of Peace effeminate the Minde;
A Barne well filled, and a houſe well fraught,
Are not with eaſe, for poverty reſign'd
Till they from us, or we from them are caught.
For, who thoſe things can willingly forſake,
Of which, he feeles he may have daily need?
Who can to wants and wounds himſelfe betake,
That may at home, with eaſe, on Plenties feed?
Or who can fight that's clog'd with Carts and *Ploughs*.
Books, Houſhold ſtuffe, Teems, Oxen, Sheep and Cows?
Such things as theſe did ne're affect me much,
But for their ſakes, of whom I muſt have care:
Nor did their loſſe my heart ſo nearly touch
As their neglects, who thereof Cauſers were:
For, if my Counſels had beene duly heeded,
And my *Preſages* timely beene beleev'd,
The Rage of War had not ſo far proceeded,
As me to Rob, and others to have griev'd:
Yea, had the *Caſtle* (to my care committed
Without ſupply of mony, meat, or Men
Save my halfe Troope) been well and timely fitted
With what was needfull, and long ſought, e're then,
I ſhould not ſure, from thence have called bin,
To let the Kingdomes foes come ſafely in.
Nor to their dammage, or their detriment,
Who me to that command had freely choſe,
Had I unto another place been ſent,
Expoſing them, unarmed, to their foes:
Nor (when a Groundwork I had alſo laid,
Which had, not onely, probably ſecur'd

Thoſe

Thoſe parts, from that whereof they were afraid,
But, alſo, to the Bordering *Shires* aſſur'd
Good likelihoods of ſafety) ſhould my Care
And Propoſitions, have been quite neglected,
By thoſe, to whom they firſt propoſed were;
If they, the *Cauſe*, or *Me*, had well affected:
Nor had ſo ill (thereby) our *Partie* ſped:
Nor had our Foes, by that meanes, gather'd head.
Nay, if an Envie of the place I had,
Or ſome deſigne of theirs who brake their Truſt,
Had not the way for my removall made
To let in miſchiefe, at a nick ſo juſt,
So many had not muſtred been, ſo ſoone
(Of my Malignant Neighbours in that *Shire*)
To force my Houſe; my Goods to ceaze upon,
And, ſhew ſuch malice, and ſuch fury there.
Nor had I met affronts in other kindes
As I have done; But that among us, be
Some, that doe walk our wayes, with other mindes,
With other hopes, and purpoſes, then we:
But, let them take their courſe, my Courſe is weigh'd;
And, Words nor Deeds, ſhall make my heart afraid.
What I reſolv'd on, hath had firme foundations,
Not laid in ſands, or built upon with ſticks,
Nor garniſhed with vaine Imaginations,
Or kept repair'd with Fallacies and tricks.
I was not frighted by the *Proclamations*
Penn'd by abuſers of the *Royall-Name:*
Nor ſtartled by thoſe tedious *Declarations*,
Which with more *Wit* then *Truth*, full fraughted came.
I knew how *Lawyers* and *Divines* had cheated
The World ere then; and when the *holy-Text*,
Or *Lawes* were miſapply'd or miſrepeated,
Or, with falſe Comments wreſted, or perplext.
And, falſhood moves not me, although it brings
The Votes of *Doctors*, and the threats of Kings.

My

My heart, the ſtorms of danger did not ſhake,
Faire promiſes (which have ſo many caught)
On me, the leaſt impreſſion could not make,
Though where I ſerve I ſcarce worth heed am thought.
Nor was I moved much to ſee, that ſome
(Who *Stars* appear'd) in their firſt Love did faile,
Becauſe I knew the time was fully come,
Which tryes our firmneſſe by the *Dragons-taile.*
Nor ſtart I at their Cenſures, who have ſaid,
That, what I counſell'd, I have left undone;
That, from my owne *Predictions* I have ſtraid,
And made them erre, if they amiſſe have gone.
For, they that have miſtaken *Truth-divine,*
And, wreſt *Gods* Word, may ſoone miſconſtrue mine.
To ſay in *Words,* that ſo, or ſo, I meant,
I thought not halfe ſo pow'rfull as to ſhow
By active proofes, the truth of my intent,
And teach by *Deeds,* which way men ought to goe.
When therefore that great COUNSEL call'd for aid
(With whom the *King-ſhip* alwayes doth reſide,
In whoſe Commands, the *Kings* are beſt obey'd,
From whom, the *King* cannot himſelfe divide)
To ſerve the *King* and Parliament, I came
So loyally, that, if it *Treaſon* be,
I will not ask a pardon for the ſame;
Nor thanke him for it, who ſhall give it me:
But laugh at him, who ſhould that Trifle bring,
Diſdaine to live; and dye, and be a *King.*
For, no man honours; no man loveth more
The *Soveraigne-Perſon,* then I did, and doe.
For him, I therefore feared, long before,
What *Ill-adviſers* now have brought him to.
I told him when he was but newly crown'd,
(As plainly as my *Warrant* gave me leave)
Thoſe things which *He* and *We* too true have found,
Yet ſtill miſinformations Him deceive.

Yea,

Yea, though the ſtile of *Rebell* now I beare,
My *Prayers* for him, have before the LORD
Stood *eighteen years*; and, yet before him are,
(To teſtifie my love) upon* *Record*,
And all his *Captains*, *Armes* and *Armies* too
Secure him not, as thoſe my *Prayers* doe.
That which I prayd for then, and pray for yet,
I fight for now: Becauſe, I held this, ever,
That, whatſoe're to pray for ſhould be fit,
For that we are obliged to endeavour.
I know thrt by *Allegiance* I am bound
To what eſſentially thereto pertaines;
Not to bare Complements, or to the ſound
Which of that *Duty*, lying flattry faignes,
Much leſſe to that which totally deſtroyes
This *Virtues* eſſence; and whereby the *King*
Our loyaltie againſt himſelfe imployes,
And to deſtruction, his owne *Houſe* may bring.
Such miſcheeves, therefore, that I might prevent,
I ſided for *Him*, with his *Parliament*.
Thereby to ſerve two *Maſters* I aſſaid,
Till I by their *Diviſions* was undone:
And ſaw three *Kingdomes* by ſome Acts ill plaid,
In danger to be neither two nor one.
I ſided not, but as a *Stander-by*,
Who hath two friends at ods, and loving either,
Feares that in *one*, the loſſe of *both* may lye,
And (in thoſe two) of all his joyes together.
If either I oppoſe, I doe it more
To ſave then wound: and to prevent that blow
Which, he that gave it, in his heart had bore,
If through that other, we had let it goe.
And, he that thinks this duty doth him wrong,
May finde a *Friend*, but ſhall not keep him long.
I moved not thus far, but by Command
Of *Soveraigne-Pow'r*, whereto if it be *Treaſon*

* Brit. Rememb. Cant. 1.

To

To yeeld Obedience, we muſt underſtand,
They *Trayters* are, who walk by *Law* and *Reaſon.*
The *Soveraigne-Perſon* may command that thing
For which, the *Soveraigne-Pow'r,* if I ſhall doe it,
Me to the Gallowes for my paines may bring.
And hang me with my Pardon when I ſhow it.
Becauſe when *Soveraigne-Pow'r* doth ought command,
Therein, the *Soveraigne-Perſon* is contain'd
So fully, that by *Law,* no deed can ſtand
In oppoſition thereunto maintain'd.
And, he by whom this *Truth* is not beleev'd,
Is taught by *Fooles,* or elſe by *Knaves* deceiv'd.
Nor *King* nor *Parliament* doe I affect
For private ends; nor did they e're beſtow
On me, the leaſt appearance of reſpect
More then what they to all men uſe to ſhow:
Nor can I hope that what I doe or write
(Till men grow better) an effect ſhall bring
Sufficient to preſerve me from deſpight
Though favour'd both by *Parliament* and *King:*
How then, or by what bait have I been caught
That I for *Balams* wages have been ſaid
To contradict the * Meſſages I brought?
And from my owne good Counſels to have ſtraid?
Or who can ſay whoſe tongue it ſhall become,
That my *Allegiance* I have ſwerved from?
As elſewhere I have writ, ſo write I here,
No hand againſt the *King,* that is, no hand
We ſhould againſt his *Royall-Perſon* reare
Though he injoyn'd a tyrannous command.
Nor ſhould a *private-man,* or *private-pow'r*
Take armes againſt him, though he ſhould intend
Them, in their innocencie to devoure,
Save meerly their owne perſons to defend.
For ſhould each petty member of a State
Be armed at his pleaſure, for Offence,

* Brit. Rememb.

Their

Their breaches of the peace would ruinate
Themſelves, the whole *Republicke*, and the *Prince*.
And, ſhould a *King* from violence, not be free,
Till God ſhall ſtrike; none ſo unſafe as he.
Yet, when by wicked Counſellers miſled,
A *King*, ſhall his whole Kingdome ſo oppreſſe,
That, he, therewith appeares indangered;
Me thinks, it were a Tenet reaſonleſſe,
To ſay, there were not in a *Parliament*
Such, as is our (or if no ſuch we had)
No powre in his Liege-people, to prevent
The hazard of a conſequence, ſo bad:
Or, that they might not lay upon their King
A charitable, and reſtraining-hand,
To ſtop him from purſuing that raſh thing,
Which might undoe himſelfe, and all the Land:
Or, that there were not nat'rally a right
In *Them*, againſt his will, for *Him*, to fight.
When by the fawnings of ſome cunning-whore,
A *nat'rall Father* ſhall be ſo miſled,
As that he beats his children out of doore,
And cauſeleſſe drives their mother from his bed,
Beleeving they are baſtards, ſhe unchaſte;
And, fir'd with jealouſies, attempteth further,
To burne his houſe, to lay his dwellings waſte,
And, with his family, himſelfe to murther:
As, then, that *Family*, with an intent,
Him, from his ill-adviſers, to withdraw,
(And his and their deſtruction to prevent)
May lay reſtraining hands, by Natures law,
On ſuch a father, and yet therein be
Preſerv'd from breach of houſhold-duties, free.
So, when the *Father* of our *Country*, ſhall
By Flatteries, be drawne to ſuch a courſe,
As may produce his owne and Kingdomes fall,
Vnleſſe we intervene, by timely force;

And, when, ſo loyally, the ſame is done,
That, to our utmoſt powers, we ſtill aſſay
Not how to ſave his life, and rights, alone,
But, how his honour, too, preſerve we may;
The Lawes of *God*, of *Nature*, and of *Reaſon*,
Will, doubtleſſe, warrant it, in their deſpight
Who brand it with *Rebellion*, and with *Treaſon*;
By ſhamefull Termes, from lawfull deeds, to fright;
Els, cut-throat *Paraſites*, are onely they
Whom for the trueſt *Liege-men*, count we may.
That, we have thus ingenuouſly proceeded,
Nor waging war, nor our diſtruſts revealing,
Till our affaires thoſe actions highly needed,
(And, made each Grievance fully ripe for telling)
Our conſcience aſſure us; though the ſlanders
Of our Oppoſers, have our Truths beli'd,
And led the people through thoſe dark *Mæanders*,
Which our faire dealings, and their frauds, may hide.
And, therefore, ſhould the *King*, by wilfull ſtay
Among that crew, miſcarry in the fight,
(Which to prevent, we ſtill ſhall watch and pray)
Vpon our heads the blame ſhould not alight;
For, who that woes the Plague, hath health aſſur'd?
Or, who can ſave, what will not be ſecur'd?
I came (as I profeſſe) with ſingle heart,
To ſtay the miſchiefe, which I ſaw begun;
And, entred, with my *Sword*, to act that part
Which, without blame, I knew not how to ſhun.
For, when God cals for *blood*, and will not heare
Our pray'rs, untill (his Juſtice to appeaſe)
Thoſe *Beaſts*, among us, ſacrificed are
Whoſe life prolong'd, prolongeth our diſeaſe;
'Tis time we ſhould obſerve, that we, like *Saul*,
Thoſe Flocks, and thoſe *Amalakites*, have ſpar'd,
Whoſe preſervation may become our Fall;
If his commands no better we regard.

'Tis

'Tis time, thought I, that in the gap we ſtand,
To ſtop the breach, that els will drown the land,
The *Red-horſe* then appear'd; and thereupon
That *Rider* forth advanc'd, at whoſe command
Thoſe bloudy executions muſt be done,
Which both defile and purge, a ſinfull Land.
A mixed multitude made up our *Traine*,
Which God, for divers ends, together brought:
Some, to avenge his cauſe; ſome, to be ſlaine;
Some, that Repentance might in them be wrought.
Our Army being rais'd, the *Trumpet* ſounds;
The *Colours* are diſplaid, the *Drums* do beat:
To make a paſſage, thorow bloud and wounds,
For *Iuſtice*, *Truth*, and *Peace*, we forward ſet.
And, whilſt we marcht, my heart, with thoughts con-
Was over-fild; and thus I ſadly mus'd. fus'd,
Thoſe dreadfull Tragedies, muſt I, O LORD!
Muſt I, not onely now ſurvive to ſee.
Which were ſo long time fear'd, and ſo abhor'd?
But live, in them, an Actor too, to be?
Is that abuſed *Peace* which we injoy'd,
So many years (whilſt ev'ry other *State*
Was plagu'd with war, and ſome nigh quite deſtroid)
In theſe our *Iſlands*, now, grown out of date?
Have we prolong'd Repentance, till the Flame
Which from the neighb'ring Countries did appeare
(Like *Beacons*, given warning of the ſame)
Spreads, and devoures, with no leſſe fury, here?
And, is the time now come, in which this *Nation*
Muſt pledge them in thy Cup of indignation?
Who did ſo much as dreame, ſome years agoe,
To ſee the Devill ſo, prevailing here,
To conjure up to ev'ry man a Foe
Among thoſe Friends that in his boſome were?
Who thought to ſee ſo many brothers rage
Againſt each other? Fathers, without griefe,

To ruinate the Pillars of their age?
So many ſonnes, to ſeeke their fathers life?
Who could have, then, beleeved this; that, friends,
Familiars, neighbours, kinſmen, mothers, daughters,
Should have, ſo madly, fought each others ends?
And mention, without teares, their wounds & ſlaughters?
And, finde this helliſh poyſon, to be ſhed
Almoſt in ev'ry village, houſe, and bed?
Who did ſuſpect, that men who dote on wealth,
And make a *God* of Pleaſure and of Eaſe?
Eſteeming highly, ſafetie, limbes, and health;
Should madly foole away their part of theſe?
And ſide, and quarrell ſo, about thoſe things
Which moſt of them, regarded not a whit?
For, what their duties were to *God*, or *Kings*,
Or *Commonwealth*, it troubled not their wit.
Nor doth it now, if their diſcourſe and life
May ſhew what Conſcience of ſuch things they make:
And, from this obſervation, I, with griefe,
Infallibly, may this Concluſion take;
That nothing elſe, this miſchiefe did begin,
But, univerſall ripeneſſe of our ſin.
How could there elſe, ſo ſoone, ſo many be
So hardned in the cruelties of war?
And, multitudes ſo forward as we ſee
For Rob'ries, Rapes, and Murthers, as they are?
Who did a while agoe ſuſpect he had
Acquaintance, neighbours, houſhold ſervants too,
So wicked, ſo malicious, and ſo bad,
To put in act, what now we ſee them doe?
War hath occaſion given, to diſcloſe
What evr'y man affects. And, evr'y one,
As opportunitie he gaineth, ſhowes
What things his heart is truly ſet upon.
Oh! if *Wars* entrance with ſuch guilt begins,
Before it ends, how great will be our ſins?

Obſerve

Obſerve, aud credit this which now I ſay,
(Though I perhaps not worth regard may ſeeme)
Leſt you repent it elſe another day,
And, finde too late, my words were worth eſteeme.
If *Peace* we ſeeke not, and purſue it too,
Before there be too great an obduration,
Ere long, ſo hardned men in ſin will grow,
That on his neighbour, none will have compaſſion.
But, evr'y one, according to his powre,
Shall only labour his owne *Will* to gaine;
And ſhall corrupt each other, and devoure,
Till wealth, nor wit, nor honeſtie remaine.
Nor ought, but ſuch a raskall Generation,
As merits Gods, and good mens execration.
How happie had we been, if we had fear'd
Before theſe feares had ceaz'd us? and how bleſt?
Had we with penitence thoſe warnings heard
Which notice gave, of this unwelcome gheſt?
But, now the *Breach* is made; the Floods break in,
And, we with miſeries, are overflowne.
We ſhall be loſers, though the day we win.
When ſpoiles we take, the loſſe will be our owne.
Becauſe, from forraigne foes, we fear'd no harme,
God, for our ſins, hath rais'd us foes at home.
Our ſelves, againſt our ſelves, we ſtrongly arme;
And ſlaught'rers, of each other, are become.
An univerſall Ruine is begun;
And, he that was moſt rich, is moſt undone.
Behold, the *Plough*, by whom we are all fed,
Is throwne into the ditch; Our *Herds* decay:
Our *Shepheards*, and our *Husbandmen*, are fled:
Artificers, may ſhut up ſhop, and play.
The *Labourer*, muſt either ſtarve, or fight;
The *Gownman*, muſt a *Swordman*, learne to be;
Nor *Magiſtrate*, nor *Lawes*, can doe us right;
The *Creditor*, and *Debtor*, may agree.

The *Glutton*, muſt be glad of homely fare;
The *Drunkard*, muſt drink water, or be drie;
Old lowſie rags, *Pride*, muſt be faine to weare;
Our idle Dames, in vaine, for bread ſhall crie.
And, they who late, in fineſt linnen lay,
Shall ſcarce have leave, to lodge in ſtraw, and hay.
How are our goodly buildings overthrowne!
How are our pleaſant arbours hackt, and hew'd!
How bare and rude, are thoſe neat places growne,
Where fruitfull Orchards, and faire Groves, we view'd!
Through Walks and Fields, which I have viſited
With peacefull Mates, and free from fear of harmes;
Yea, there, where oft *Faire-Ladies* I have led,
I now lead on, a *Troupe* of men in Armes.
In Meadowes, where our ſports were wont to be,
(And, where we playing wantonly have laine)
Men ſprawling in their blood, we now doe ſee;
Grim poſtures, of the dying, and the ſlaine.
And where ſweet muſique hath refreſht the eare,
Sad groanes of ghoſts departing, now we heare.
In ev'rie Field, in ev'rie Lane, and Street,
In ev'rie Houſe, (almoſt in ev'rie place)
With Cries, and Teares, and Loud-complaints we meet;
And, each one thinks his owne, the ſaddeſt caſe.
But, what are private Loſſes, while we view
Three famous *Kingdomes*, wofully expos'd
To miſerable Ruine, and ſo few,
Lament that plague, wherewith we are inclos'd?
My ſelfe, and my eſtate, I ſhall contemne,
Till we, in freedome, ſing our *Syon-Songs*;
Till we have peace, in our *Ieruſalem*;
And *Church*, and *State*, have what to them belongs.
For, what to theſe, are Oxen, Sheep, and Kine?
Or, any loſſe, that is but your, or mine?
But, how ſhould we have Peace, or Conſolation?
Whence can it come? whilſt, each of us neglects

The

The meanes, of ſuch a bleſſed expectation ?
And from bad Cauſes, looks for good effects ?
Who yet repents ? who, all alone, bewailes
His private ſins ? Or, ſince this Tempeſt roſe,
Hath taken downe, one furle of his proud ſailes,
That we the publike Veſſell might not loſe ?
Few of us, yet, have truly laid aſide
Our Self-conceit, our Envie, or our Spleene,
Our Avarice, our Wilfulneſſe, or Pride,
And, doubtleſſe, whilſt among us, theſe are ſeene,
In vaine, we hope, our miſeries will ceaſe ;
In vaine, we, look for *Comfort, Truth,* or *Peace.*
Give me, Oh God ! give me thoſe moving teares,
Thoſe deep-ſet ſighes, and thoſe prevailing groanes,
Which may have powre to pierce through all the Spheres,
And fetch downe Pittie, for diſtreſſed ones.
Give me enough for one, that would deplore
The ſins of three great *Nations* ; and, lament
For his owne ſhare, a little world-full more,
Which he too long deferred to repent.
Give me thoſe Teares that acceptable be ;
Such, as on *Syons* evill day were ſhed ;
Such, as in bottles are preſerv'd by thee ;
Such, as were dropt, when *Lazarus* was dead :
Such, as if Teares might ſo much virtue have,
May three great Kingdomes, from deſtruction ſave.
Help us to that *Peace-Offring,* whence, may fume
Into thy noſtrils, that ſweet-ſmelling ſavour,
Whereby, thy Majeſtie may re-aſſume
Theſe *Kingdomes,* once againe, into thy favour.
With holy *Charmes,* thou haſt delighted bin ;
For, when in mournfull *Elegies,* to thee
The Son of *Ieſſe* did bewaile his ſin,
From all his guilt, thy grace did ſet him free.
Why may not, then, to me, for whoſe example
Thy *Spirit* hath his pietie recorded,

(Having within my heart, thy *Inner-Temple*)
Compos'd a *Song*, like mercie, be afforded?
In hope it ſhall, to thee, O *Gracious-God*!
My Spirit groaneth forth this mournfull *Ode.*

ALas! how darkeſome be!
How gloomy, and how dim!
Thy Pettie-lodgings, *LORD, in me,*
Which, Ioy was wont to trim?
What Ghoſts *are they that haunt,*
The Chambers of my breaſt!
And, when I ſleep, or comfort want,
Will give my heart no reſt?
Me thinks, the ſound of grones,
Are ever in mine eare:
Deepe-graves, Deaths-heads, *and* Charnel-bones
Before me, ſtill appeare.
And, when aſleep I fall,
In hope to find ſome eaſe,
My dreames, to me, are worſt of all,
And fright me, more then theſe.
Ah me! why was I borne
So late? or why ſo ſoone?
To ſee ſo bright, ſo cleare a Morne,
So blacke an Afternoone?
What in my youth I fear'd,
What was long ſince foretold,
And, oft with ſcornes, and ſleightings heard,
Fulfild, I now behold.
The Queene of Europes *Iles,*
The Princeſſe of her Lands,
(Late happy, in thy loving ſmiles)
Now, neare to ruine ſtands.
For, by their Crying-ſins,
Prince, Peeres, *and* People *too,*
Have brought their feet into thoſe Gins,
Which no man can undoe.

Our Cunningſt-wits *have tride*
To help untwiſt the Snare;
But, when they thought the cords would ſlide
They more inſnarled were:
And, ſince it is not words,
That can our Peace reſtore,
We now betake us to our Swords,
And make the miſchiefe more.
How great is our diſtreſſe!
How grievous is our ſin!
That ev'ry thing doth more increaſe
The Plague, that we are in!
There is yet, L O R D, in thee,
A meanes of eaſe and aid,
Whereby, we ſav'd from that might be,
Whereof, we are afraid.
O God! thy helpe command;
(For humane helpes are vaine)
And, in compaſſion to this Land,
Returne thou, once againe.
And, if ſo much regard,
May to my ſuit be ſhowne,
Let me behold this Tempeſt *clear'd,*
Before my Sun *goe downe.*

O LORD! returne with mercie to theſe Lands;
Give not thy Glorie over to the Foe.
Leave not thy *Churches,* in their bloodie hands,
Who ſeek, in this, thy *Kingdomes* overthrow.
Returne, before our *Spoilers* hand have laid
On ev'rie pleaſant, ev'rie pretious thing.
Before the *Lions* on thy *Lambs* have preyd;
Before they ſhall thy Flocks to ruine bring.
Before our habitations doe appeare
Like heaps of Rubbiſh, or the ploughed earth:
Before our pleaſant fields, and gardens, are
Like *Fornace-Fels*; or, *Highlands* in the North.

And

And, e're our Palaces, late neat and trim,
Are made the walks, and haunts, of *Zim*, and *Iim*.
Once more! once more, oh GOD! in mercie heare
Theſe miſerable *Iles*, of whoſe neare fall,
Their neighb'ring Foes in expectation are,
And, to behold it; on each other call.
Thy foes they are, oh LORD! as well as our;
Oh! give not therefore, way to their deſpight.
Let not their malice, nor our ſins, have powre,
Vpon our Tombes, to build up their delight.
Though they *Divide*, permit them not to *Raigne*;
But, let our *Head*, and *Bodie*, ſo accord,
That we, the ſtronger, may be knit againe,
And, in their boſome, ſheath our angrie *Sword:*
For, our bleſt reconcilement, further ſhall
Thy *Churches* triumphs; and, their *Babels*, fall.
Their *date* is neare, if I aright have hit,
The meaning of that *Number*, which by thee
Was left, to trie the ſtrength of everie wit,
Which longs the fall of *Antichriſt*, to ſee.
To *Them*, I turn my ſpeech; and thus dare ſay,
His Friends and Helpers are now moving on,
The cunningſt plot, that they have left to play;
And, when that's paſt, their game will quite be done,
Some SAINTS, their policie will ſo beguile,
That, they to their *Deſigne* ſhall furth'rance bring:
Yea, they ſhall help it forward, for a while,
Who favour nor the *Perſons*, nor the *Thing*.
But leſt your hearts may faile, through long delay,
Give eare, and heed, what, now, my *Muſe* will ſay.
That yeare, in which ROMES long-liv'd *Emperie*,
Shall from the day, wherein it was at height,
Sum up, M, D, C, L, X, V, and I,
In order, as theſe Letters here I write:
That *Yeare*, that *Day*, that *Houre*, will be the date
Of her continuance; preſerving neither

Top,

Top, *Root*, or *Branch* of that accurſed *State*,
Nor *Head*, nor *Bodie*, *Limb*, *Horne*, *Claw*, or *Feather*.
For, here are all the *Numerals* of ROME
In order, as they are in valuation;
Which cannot make a leſſe, or greater ſum,
Without *Diſorder*, *Want*, or *Iteration*.
Nor can ſhe longer ſtand, or ſooner fall,
If I miſtake not *Him*, who governes all.
By *Number*, *Weight*, and *Meaſure*, worketh *He*,
Allotting to each thing the Bound, and Seaſon,
Which may both correſpond with his *Decree*,
And, ſomewhat, alſo, ſuit, with *Humane-Reaſon*.
In *Ægypt*, thus a certaine time of ſtay
Was to the ſeed of *Iacob*, there aſſign'd;
Thus likewiſe, to a fore-appointed day,
The raigne of *Baltaſhazar* was confin'd.
Thus, from the time of *Daniels* ſupplication,
Till CHRIST ſhould come, the time foretold appeares
To be, a pre-ordained limitation,
Vntill the date, of *Seventie weekes of yeares*.
And, thus ROMES declination may, no doubt,
Be numbring, till her NVMERALS are out.
Two famous *Numbers*, are in them contain'd;
The firſt, declares that length of time, wherein
The *Devill* was, by *Powre-Divine*, reſtrain'd
From ſetting up, the *Myſterie of Sin*.
The later, is the *Number* of the BEAST;
Which, when the LET was taken quite away,
(Whereby he was a thouſand yeares ſuppreſt)
Doth *number* out his *Kingdome*, to a day.
It is the *number* of the NAME, or *Powre*,
Ev'n of a MAN (of that *myſterious-Man*)
By whom *Sin-myſticall* is to this houre,
Continu'd; and, by whom, it firſt began.
And, he that can begin the thouſandth yeare,
Shall finde the *Number* of the BEAST, is neare.

To

To ſearch out that, it ſeemes not hard to me,
Since I beleeve, that when of her chiefe ſin
ROME to be guiltie, did firſt prove to be,
Her *Declinations* did then firſt begin.
And, ſure, of all her ſins, the greateſt Crime
Was crucifying of the LORD *of life*;
And, in unjuſtly perſecuting them,
Who tendred *Saving-Truth*, to their beleeſe.
Then, therefore, I preſume ROMES fall begun,
And that GOD, *meaſur'd*, *weigh'd*, and *numbred* hath
How many backward Rounds, her wheele ſhould run,
When ſhe had gain'd her gloriouſt height on earth:
So, in thoſe NVMERALS, which are her owne,
(And all ſhe hath) her *Fate* was written downe.
To bring this work to paſſe, there is a *Let*
To be remov'd, of no meane conſequence:
The op'ning of it cannot, well, as yet
Be borne, among us, without much offence;
And, warrant I have none to make my heart
So bold, as to diſcloſe it: neither may it
With wiſedome be revealed, till that *Part*
Be furniſhed with *Actors*, fit to play it.
And, of this *Myſtery*, perhaps, the *Key*
Muſt be delivered by ſome *Abler-one*,
Who ſhall have powre to *doe*, as well as *ſay*,
What, GOD, hath fore-appointed ſhall be done.
They firſt muſt take the *Works*, without the Walls,
And then, the great *Malignant-Citie* falls.
Then, with exceeding infamie, and ſcornes,
The BEAST, which yet ſo dreadfull ſeemes to ſome,
Shall loſe his *Heads*, and moult away his *Hornes*,
And, to the world, a laughing ſtock become.
Then, many things, that have been long conceal'd
(And which, to blinde the carnall Readers eie,
In *ſeven darke Myſteries*, were cloſely ſeal'd)
To ev'ry faithfull ſoule ſhall open lie.

That

That *Kingdome*, which the *Iew* did long agoe
Mould out, according to his erring braine,
And whereof, many zealous *Chriſtians* too,
Vnwarrantable fancies, dreame, or faine,
That *Kingdome*, whereof, yet, but types we heare,
Shall to the world, eſſentially appeare.
Be patient, therefore, you that are oppreſt;
This *Generation* ſhall not paſſe away,
Till ſome, behold the downfall of that *Beaſt*,
Which, yet, among us, with his *Taile* doth play.
Then, will the LAMBE of *God* begin to take
The Kingdome to himſelfe: And, ev'rie *King*
That on his rights, doth uſurpations make,
To judgement, and to ruine, he ſhall bring.
No *Kingling*, then, aſſume the boldneſſe ſhall,
Blaſphemouſly (for know it is no leſſe)
To ſtile himſelfe *The King-Catholicall*,
As if Earths univerſall Globe were his:
For, though another hath uſurp'd thereon,
That *Title*, doth belong to CHRIST, alone.
And, tis no marvaile if the *Potentates*,
And *Princes* of this world, ſhall now combine,
By policie, to ſtrengthen their eſtates;
And, with the *Beaſt*, and *Gog*, and *Magog*, joine:
No marvaile, if enraged they appeare,
Through jealouſies and doubts, of loſing that,
By which, their pride and luſts, maintained were,
And, which, baſe Feare, and Flatt'rie firſt begat:
For, all thoſe *Kingdomes*, and thoſe *Emperies*,
Throughout the world, which their beginning took,
By humane wit, fraud, force, or tyrannies,
Shall paſſe away, and vaniſh into ſmoake.
An *Armie*, whereof yet there's little hope,
Shall wreſt the Scepter both from *Turke*, and *Pope*.
Religion, and meere ſhowes of Pietie,
Have beene ſo long the masks for baſe deſignes:
The

The great *Vice-gerents* of the *Deity*,
Have made ſuch Polititians of *Divines*;
And theſe together have ſo fool'd and cheated
The conſciences of people well inclin'd,
That, of all *Freedomes* we are nigh defeated,
Belonging to the *Body* and the *Mind*.
Yea, GOD they ſo have mock'd; and on his *Throne*
And his *Prerogative*, ſo farre incroach'd,
That, of his honour he is jealous grown,
And, will no longer, be by them reproach'd:
But, to the SAINTS, their liberties reſtore,
And, give thoſe *Kings* their Portions with the *Whore*.
D'ye ſtartle at it? as if I had ſpoke
High-Treaſon? or, as if what now I ſay,
Without a Warrant, I had undertooke
To certifie? Perhaps, you think, I may.
Know, therefore, that, I had this information
Not from a *private Spirit*; but, from his
Known and unqueſtionable *Revelation*,
Which, to the world, long ſince, revealed this.
Thoſe *Kings*, which, to the LAMB their crowns reſigne,
And ſhall (the BEAST oppoſing) be content
To raigne, according to the *Diſcipline*
Which CHRIST commands, ſhal keep their *Government*:
The reſt ſhall weep, and waile, and curſe their birth,
With wicked *Kings*, and *Merchants* of the earth.
CHRIST, and his Law, ſhall then beare all the ſway,
By *Governments*, reſembling that, perchance,
For which the *Iewes* GODS Yoke did caſt away,
The *King-ſhip*, of the Gentiles, to advance.
And, as GODS people, fooliſhly did crave
Inſtead of his mild *Scepter*, to obtaine
That *Heathniſh-Monarchy*, which doth inſlave
And ſeek, by *Arbitrary-Powre*, to raigne:
So, ſhall all people, then, deſire to leave
Their *Ethnick-Chaines*, and, with his *holy-Nation*,
CHRISTS

CHRIST'S precepts, and his diſcipline receive,
And, be partakers too of their *Salvation.*
And, when this glorious *Kingdome* ſhall begin,
The *Fulneſſe of the Gentiles*, enters in.
God, hath ſo long deferred the poſſeſſion
Of that great *Bliſſe*; becauſe, our worldlineſſe,
Hypocriſie, and diſcord, keepes the Bleſſing,
From ripening into ſuch a Happineſſe.
Some, in *unrighteouſneſſe*, the *Truth* retaine,
And, make the ſame thereby, the leſſe beleev'd.
Some, by an *Outward-holineſſe* doe gaine
The meanes to have their *Hereſies* receiv'd.
While ſome purſue the *Antichriſt*, without them,
An *Antichriſt*, ariſeth up within them;
Which, if they look not warily about them,
New work for Reformation, will begin them:
But, GOD will finiſh what he pre-ordain'd,
When *Penitence*, and *Sin*, their heights have gain'd.
Oh! that I could expreſſe what glorious ſights,
My ſoule hath glimpſes of, by contemplation,
And to what brave and unbeleeved heights,
They ſcrew me, by an unperceiv'd gradation!
That bleſſed *Kingdome*, which, by faith I ſee,
And know ſhall come; me thinks, doth now appeare
Deſcribed by a Patterne unto me,
As if it painted, in dim Landskip, were:
And, my unbounded ſoule, runs rambling over
So many objects, that, if ſhe ſhould give
Account, of ev'ry thing ſhe can diſcover,
I ſhould relate, what few would yet beleeve;
And give to fooles occaſion, one time more,
To ſcoffe me; as they have done, heretofore.
Whilſt thus I muz'd, behold, the foe came on
And to poſſeſſe the bord'ring hils began;
My Colonell, experienc'd *Midleton*,
A valiant *Scot*, that day led up the *Van.*

A *Troupe*

A *Troupe* that flankt him on the left I led:
The *word* was ordred forth; the ſouldier ſhouted.
Our martiall muſick them incouraged,
And, each from other, fears of danger flouted.
Our forces joyn'd in clouds of fierie ſmoke;
Whence many whizzing thunder-bolts were ſhot:
Our glittring ſwords, like flaſhing lightning, ſtroke
Each others eyes, and bloudy ſhowres begot;
Enough, whereby our courage might be tride;
And, yet, with no great loſſe, on either ſide.
For, left, while of (each part) the *Forlorne-hopes*
Together ſtrove, our Side might ſeek to take
A *narrow-paſſe* (which might have made ſome ſtops,
To their great hazzard, in retreating back)
They wheel'd about, as if to gain ſome ground
Of more advantage: ſo, before the place
We rightly knew, or their intention found,
Inſtead of a *Re-charge*, we gave them chaſe:
Which being finiſh'd, and my warmed blood
Grown colder, by our Adverſaries flight,
Another *Foe*, which long my peace withſtood,
A Challenge brought me, for another Fight:
And, in the dark, when that dayes march was done,
A ſecond furious battell we begun.
A ſtrong *Brigade*, was muſtred up together,
And many cunning Engines forth were brought,
Which, doubtleſſe, had I come unarmed thither,
Had gained *him* the Victory, he fought.
To undermine me, he, at firſt, perplext
My heart, with many deep and ſubtill queſtions:
To win that Fortreſſe, he aſſayed, next,
By ſtrong perſwaſions, and untrue ſuggeſtions.
Then, with confuſed throngs of dangers, feares,
And, other ſuch like Inſtruments as thoſe,
By violence, to ſtorme it, he prepares;
And, force prevailing not, his craft he ſhowes:

Which

Which, taking like effect, he beat the Drum,
And to a *Parlee* we began to come.
His *Generall* was that *Deluding-Reaſon*,
Which hath ſo much befool'd this Generation,
Defaming Loyaltie with termes of treaſon,
And ſeeking *Truths*, and true mens defamation.
This is that *Grand-Impoſtreſſe*, which hath had
The powre of late, our *Clergie* to miſguide,
To blinde the *King*, to make the *Nobles* mad,
And lead the *Common-people* quite aſide.
This is the *Mountebanck* that cheats the Land,
With *Romiſh-Drugs*, and fills our heads with toyes
That buildeth *Forts*, and *Churches* in the Sand,
And faire and firme foundations, oft, deſtroyes.
And this is ſhe that men ſo blinde doth make,
The ſhadow, for the ſubſtance, to miſtake.
She thus began: *Within thy* Soveraignes *Land*
How dareſt thou, bold Traitor, *to appeare*
Without his Approbation or Command
With that thy Troope *of armed* Rebels, *there?*
Haſt thou not heard thoſe Royall Proclamations,
Which threaten thoſe who thus themſelves aray?
Haſt thou not read thoſe learned Declarations,
That ſhew thee how thy Leaders goe aſtray?
Haſt thou not heard the rev'rend Prelates *preach,*
That, all the Kings *Commands muſt be obey'd?*
Haſt thou not heard approved Doctors teach,
That, all we have muſt at their feet be laid?
And, that a Mortall *cloath'd with* Majeſtie,
Is little lower then the Deitie?
Thy ſervice and obedience to the King,
Even God *himſelfe injoynes: why doſt thou then*
Aſſiſtance to his Adverſaries bring,
And, rather diſobey thy GOD, then men?
Nay, thou thy ſelfe haſt that Allegiance taught,
Which now thou violat'ſt, and couldſt foretell

What miſchieves would upon their heads be brought,
Who ſhould againſt their Soveraigne-Prince *rebell.*
Yet now, behold, thou neither having awe
Of thine owne Conſcience, or the royall right
Of G O D' S commands, or of the Kingdomes Law,
Doſt arme thy ſelfe againſt all theſe to fight.
And by pretences for the publike good,
Defil'ſt the Kingdome, and thy ſelfe with blood.
An Arbitrary-government *you blame,*
And to the Lawes, *your Actions ſeeme to tie,*
Yet by your Ordinances, *doe the ſame*
Which to the King, *unjuſtly you deny.*
You for the Subjects *libertie contend,*
Yet into Priſons, freemen you have throwne.
To eaſe them of Taxations, *you pretend*;
Yet make them greater then were ever kuowne.
You take from whom you pleaſe, and what you liſt;
And no man is aſſured of his owne,
Or dares to contadict, much leſſe reſiſt.
Yea, lately, you ſo inſolent are growne,
That, not the People onely you undoe,
But, many wayes, abuſe your Soveraigne too.
To make him rich, faire promiſes you made;
But, ſo far off have been from adding more,
That you have taken from him what he had,
And, rendred him leſſe able then before.
To cheriſh Virtue, or to puniſh Vice,
Or to protect the wrong'd, or to relieve
The needie ſoule; *you neither offices,*
Nor Armes, nor Rents, to his diſpoſure give.
Gods glorie, and Religious puritie,
Sincerely to affect, you make a ſhow;
But, thereof, we have ſmall ſecuritie,
Whilſt pious Monuments you overthrow.
And, whilſt, you favour, cheriſh, and protect
The Schiſmaticks of every Greedy-Sect.

The

The King *denieth nothing he may grant;*
But voweth and proteſteth, to maintaine,
The true Religion of the Proteſtant;
And, lets the Subjects dues, to them remaine.
Of him you foſter Cauſleſſe Iealouſies;
For, to the People, *or the* Parliament
He hath intended no ſuch Injuries,
As your ſeducers cauſleſly invent.
He aymeth at the reall preſervation
Of Rights, Lawes, Cuſtomes, and of all that's due
To Church, *or* Common-weale; *for which this Nation*
A publike, or juſt private claime, can ſhew;
And, that which to preſerve he doth aſſay,
You, Rebels, *ſeeke to change, or take away.*
He ſtands oblig'd the Kingdome to protect;
But, you his Townes, Armes, Forts, *and* Ships *doe ceaze;*
Whereby his Office wants a prime effect:
And, you againſt him arme your ſelves with theſe.
The People you ſeduce; and you invent
Devices, cunningly, to drive away
The Lords, *and* Commons *from the* Parliament,
That your owne pleaſures, there, enact you may.
The Kings *beſt friends for traitors you purſue:*
By Sequeſtrations, *you have made them poore:*
Nay he himſelfe misjudged is of you,
At leaſt, a fav'rer of the Scarlet-Whoore.
And, he that was to be your Glorie borne,
Is now become an object of your ſcorne.
How can you therefore ſafely live or die
In ſuch a Cauſe? How can you, without feare,
Be actors in that bloody Tragœdie,
Whereto, thus blindly, you advancing are?
How will you to your GOD? how, to your King?
How, to this wronged Kingdome, *anſwer make?*
When by their powr they ſhall that Vengeance bring,
Which will be due, for what you undertake?

Thus far ſhe rav'd; and, further, as I think
She had proceeded: But, I having ey'd
My *Troopers* (and perceiving ſome, to ſhrinke
At her laſt words) I rein'd my horſe aſide
To cheere my *Troope*; then, wheel'd a little back,
And, to confute thoſe falſhoods, thus I ſpake.
Trait'reſſe to REASON, that high heav'n-born-*Queen*,
Whom ev'ry earthly *Monarch* ſhould obey;
Thou who the Cauſe of all thoſe Plagues haſt beene
Which overflow this *Iland*, at this day:
How long wilt thou perſiſt, with ſhowes of truth
To colour falſhood? and, from thy deluſions,
Draw forth (to cozen heedleſſe age and youth)
Inconſequents, and frivolous concluſions?
In vaine thou ſeek'ſt with words to terrifie
From what, with good adviſement, is begun.
With honour, we have hope to live, and dye,
What ever can by thee be ſaid, or done,
And, in our juſt reſolves will ſettle faſt,
In ſpight of all the Sophiſtrie thou haſt.
Imprudent *Amazon*, why com'ſt thou arm'd
With *Potguns*, and with *Kexes* to invade,
A Skonce that's triple fortifi'd, and charm'd,
By *Spels*, which to ſecure it, Reaſon made?
Beleeveſt thou, Lies, Fallacies and Showes
Chew'd into paper pellets, can affright
Ought elſe but Regiments of Dawes and Crows,
Or things that come to feed, but not to fight?
When to my face thou falſly dar'ſt accuſe
My Conſcience, which none knowes but GOD and I,
And wouldſt my owne beleeſe thereof abuſe,
Behinde my back, how wilt thou me belye?
My *Writings* too, in favour of thy Cauſe,
Thou underſtandeſt, as thou doſt the *Lawes*.
Their Author is in being, ſo am I;
The *Lawes* true ſenſe is that which they ſhall give;
And,

And, I am he that beſt can teſtifie
The meaning of my *Poems*, whilſt I live.
I have not ſwerv'd eſſentially from ought
(If well my words, and deeds be underſtood)
Which I have either counſelled or taught,
Pertaining to the *King* or *Common-good*.
And though thy friends report that I rebell,
And, *Balam*-like, againſt my knowledge too,
(When I had both foretold, and counſel'd well
What would befall, and what men ought to doe)
I ſhall occaſions finde, my ſelfe to cleare
Of all, whereof I guilty may appeare.
The factions of our *Clergie* I foreſaw,
The progreſſe of their factions I foretold,
Which way the one our *Soveraignes* heart ſhould draw,
VVhich way the other, tempt the people ſhould;
And, thereupon my ſoule (as well it might)
Fearing ſuch miſchiefes as from thence doe ſpring,
According to the meaſure of her light,
Did counſell both the *People* and the *King*.
The *King* proceeded as his Prophets taught,
(For their deſpight made void my good intent)
The other faction of the Clergie fought
To worke upon the peoples diſcontent:
And had not then a miracle been done,
It had, long ſince, Rebellion here begun.
For, had not GOD beyond all hopes of our,
VVhen plotted miſchiefs were to ripeneſſe come,
Vouchſafed us a Parliamentall powre,
The ſin, which I moſt fear'd, to keep us from:
My wit perceives not how the peoples rage
(Provoked ſo, as then it would have bin)
Should meanes have found that furie to aſſwage,
VVhich would have brought a true Rebellion in.
Nay, to ſuch heights was diſcontentment rais'd,
That, if this preſent timely *Parliament*

(Which never can ſufficiently be prais'd)
Had not enabled beene, as well as ſent
By GOD himſelfe, a wondrous worke to doe;
They had, e're long, beene ſlaves, and rebels too.
But, having by meere Providence procur'd
The Priviledge for their continuation,
To be by an *Enacted-Law* ſecur'd,
Till they ſaw cauſe to give it limitation;
Such courage thereby took they, and ſuch hope,
Their good endeavours ſhould not be undone.
As heretofore (through want of time and ſcope
To perfect things which they had well begun)
That, they have qualifi'd the fierie zeale,
Which might have kindled a rebellious flame;
And armed lawfully this *Common-weale*,
To make a juſt defence, as her became:
For, tis her ſafetie, that ſecures the *King*;
And her deſtruction will his ruine bring.
We are not come, our *Soveraigne* to oppoſe,
But, for him, we thus armed now appeare,
By Warrant, and Authoritie from thoſe,
Who, to confer it, well enabled were:
Ev'n by that *Supreme-Counſell*, whence doe come
All acts that moſt concerne the Publike-weale;
The ſacred *Senate*, from whoſe finall doome
We cannot to another Judge appeale.
When that commands, the Kings commands they be,
More binding, then his perſonall Injunction.
In their contempt, diſhonoured is he,
And diſobeyed in his nobleſt function.
In his, we but his *Perſon* diſobey;
In their, his *Powre*, and *Office* we gainſay.
We heare indeed, ſometime, a *Proclamation*
Injoyning that, or elſe forbidding this:
But how, I pray, ſhall we have information,
Whoſe will and pleaſure, and whoſe deed it is?

The

The *Perſon* of the *King* we ſeldome ſee;
His *Court* is now a place uncertaine growne:
With him, no lawfull Counſellors hath he;
How then, of us, can his true minde be knowne?
Since in his *Name*, anothers *Will* may come,
We neither knowing whence, nor yet from whom?
The Court of *Parliament* appeares to all,
To have therein, the Royall *Powre*, and *Name:*
It keeps the *Place*, whereto the King did call,
And virtually abideth ſtill the ſame.
That *Order*, *Ordinance*, and that *Commiſſion*,
Which iſſues forth from them, to us appeares
To be their act and deed, without ſuſpition:
And we obey it as the *Kings* and theirs:
Why, therefore, ſhould we be reproach'd, and blam'd,
Becauſe, we are not rather guided by
A printed ſheet, wherein the *King* is nam'd,
To draw us our knowne dutie to deny?
By telling us, a trait'rous part we play,
Vnleſſe, our *King* and *Countrie*, we betray?
Me thinks, it were a motive ſomewhat odd,
That thoſe few lines, which ill-advice might draw,
Beginning thus, CHARLES *by* the *grace of* GOD,
Should more oblige, then equitie and *Law*.
Yet, this is our condition; and, unleſſe
We will ſuſpect our eie-ſight, and our hearing;
And ſay we are in ſtate of happineſſe,
When univerſall ruine we are fearing;
Or elſe beleeve (or ſay and ſweare we doe,
Though falſe it be) what ere our foes perſwade;
And will be Infidels, and Aſſes too,
Or ſuch tame Fooles, as they of ſome have made,
We muſt be cenſur'd in our nobleſt action,
To have unjuſt deſignes, and ſide with faction.
Vnleſſe with *Rehoboams* Cavalleers,
We will bring aid and counſell to oppreſſe:

Vnleſſe we will not think that all our Fears
Are without reall ground, and reaſonleſſe :
Vnleſſe we will beleeve *Achitophel*,
The *Paraſites* of *Ioaſh*, *Iudahs*-King ;
The Prieſts of *Ahab*, *Baal*, and *Iezabel*,
Which to Idolatrie this Land would bring ;
Vnleſſe our ſelves meere ſlaves we will repute,
Vnleſſe we will againſt all right and Reaſon,
GODS Epithetes, to *Princes* attribute,
Or, falſly ſay, our *Loyalty* is Treaſon,
Or, do, as Fools and Traitors have appointed,
We fight (forſooth) againſt the LORDS annointed.
Yea, then it muſt be told me, I rebell ;
That, I reſiſt my *Soveraigne* and the *Lawes* ;
That *Balaam*-like the truth I could fore-tell,
And know the right, yet aid an evill cauſe.
But, what am I? Thou ſayſt, the *Parliament*
(Though ſhowes of other purpoſes it carry)
In practice doth approve that *Government*,
Which, in the *King*, they ſay, is *Arbitrary* ;
Which is untrue. For, Arbitrary *Sway*
Is that which governs by the *Will* of ONE ;
But, when their *Ordinances* we obey,
To *Reaſon* we ſubmit, agreed upon
By many, choſen out to that intent,
Both by our own, and by the *Kings* conſent.
What ever then that *Counſell* ſhall ordaine,
Is in effect the *Pleaſure* of the *King*,
And our united ; whereof to complain,
It were a cauſleſſe and a fooliſh thing.
And, though we may have grievances thereby,
We cannot call them injuries, by reaſon
'Twas to prevent a laſting miſery,
By making us to ſuffer for a ſeaſon.
The *Parliament* abridgeth no mans right,
Takes no mans Liberty, or goods away :

To

To favour ſome, and others to deſpight:
Or, that themſelves therewith inrich they may;
But, ſeize it for the *Publike*; and from thoſe,
Who, to the publike harme, thereof diſpoſe.
Perhaps, unruly ſouldiers, and ſome too
Who them command, will practiſe, now and then,
Harſh violence, as Devils uſe to do,
Who, at theſe times, come forth in ſhape of men.
But, from ſuch inſolencies I am free
And ev'ry way ſo clear; that though our Foes
Of * all I had have quite deſpoiled me:
And, though I was authorized by thoſe
Who pow'r might give, my loſſes to redreſſe
On them who robbed me; I have not ſought
Without compaſſion, or with greedineſſe,
To mend my Fortunes, as, I heare, 'tis thought:
But, only taken, what the preſent need
Requir'd; my ſelf, and Family to Feed.
Yea, ſave when we from home had marched farre,
And thither, where, perforce, we did indure
The hard and ſtrong neceſſities of warre,
Through want of means, things needfull to procure:
We nothing took without a recompence,
Nor (to my knowledge) either then, or there,
But, with good words, and, without violence;
And, nought but what did need, and they might ſpare.
Nor did I, or, my *Troupers*, leave unpaid
Our *Qnarters* any where, whilſt we had pay.
And, ſince our entertainments were delaid,
They have my word for paiment, when I may.
And, by thus *taking*, *Souldiers* grieve men leſſe
In times of WAR, then *Courtiers* did in PEACE,
We take not, as *Monopolizers* do,
And, begger *Many*, to inrich but *One*:
Nor take we from, both poor, and wealthy, too,
As *Tyrants*, that our pleaſure might be done,

*To the value of above 2000. l.

Nor,

Nor as the damn'd-ſelfe-damming Cavalleer,
Who for his luſt, and for the Kingdomes harme,
From good and bad, from friend and foe doth teare,
What ever may be reached with his arme.
The *Parliament (*a Body repreſenting
The Kingdome*)* takes from none; but of her owne
Takes part, for furtherance, or for preventing
Of good or evill, either fear'd or knowne.
And if this be unjuſt, or lawleſſe taking,
It is not by a Law of Reaſons making.
For, as the *Bodie-naturall* may take
From hands or feet, or any other part,
To wrap about the head, when it ſhall ake;
Or, warme to keep the ſtomack, or the heart,
When life is elſe in danger: right ſo, may
The Body-politike, without reproofe,
From any of her *Members*, take away,
For it owne preſervation, or behoofe.
Yea, doubtleſſe, if a man his goods may ſpend,
His body to redeeme; or give conſent
Some *Blood* to loſe, or *Member*, to this end,
That he the loſſe of life might ſo prevent;
Much more may that *Great-Bodie* doe the ſame,
Without the brand of injurie, or blame.
The *taxes*, which our *Parliament* impoſe,
Are not to grieve the people; but, to aid
And ſtrengthen them againſt the powre of thoſe,
By whom uneaſie burthens have been laid.
If they be greater now, then heretofore,
It is becauſe neceſſities are greater;
And, now require, we ſhould beſtow the more,
To make hereafter, our aſſurance better.
And, pitty were it, but he ſhould be father
To none but ſlaves; or, to a generation
Who ſhould not dare, old rotten rags to gather
Without a *Patent*, and a *Proclamation*,

Who

Who for his Country, thinks his goods too much;
Or, would his life in this adventure grutch.
As for their loyall offers to the *King*,
They ready were; and are as ready, ſtill,
Their wealth, and powre, and all they have to bring
To ſerve him, if his part he ſhall fulfill.
They would be loth his treaſure to increaſe,
To purchaſe inſtruments, wherewith to ſlay them.
Or, raiſe an Armie, to diſturb their peace;
Or, to corrupt their Captaines, to betray them;
They ſhould be loth to give him Rents and Lands,
Buffoones, and men unworthy to advance;
That they might weaken us, and arme his hands,
To make us *Subjects* A la mod' de *FRANCE*.
But, for his Guard, and for the publike-peace,
Our Goods, our Lives, and all we have is his.
If his *Revennues*, in their hands they ſtay,
It is not without reaſon (as is thought)
But, to ſecure his *Crowne*, and to defray
The charge of *War*, which he on us hath brought.
If they, from his diſpoſure, now withdraw
Some things, by *Him*, diſpos'd of heretofore,
It is becauſe their right it is by Law;
And, ought to be neglected ſo no more.
When things permitted out of good reſpects,
Are challenged as cuſtomary rights;
And, when good meanings bring forth ill effects,
Tis time to take more heed of overſights;
And, that, by having erred heretofore,
We may not be undone for evermore.
Ships, *Forts*, and *Armes* belong unto the *Prince*,
Not for himſelfe, but for the publike uſe:
They therefore keeping them for his defence,
(And for the *Kingdomes* good) what needs excuſe?
Or, if they ceazed on them, with intent
To prepoſſeſſe them, that they might, in time,
Their

Their foes inhumane purpoſes prevent;
It was no fault, or, elſe, a veniall Crime.
They made their *Ordinances* not for *Lawes*,
But, for the preſent need, to be in force;
Left Law-proceedings being at a pauſe,
The miſchiefs (over-great) grow daily worſe,
And, none denies the *Parliament*, this powre
But, they who ſeek their freedomes to devoure.
Though Libellous Detractors, and that Rabble,
Whom thy deluding Sophiſtries deceive,
Pretend their purpoſe is diſhonourable,
And, of his dues, our *Soveraigne* to bereave;
Your ſland'rous Allegations are untrue,
And rais'd by thoſe who hate the *Parliament*;
Becauſe, a *Reformation* they purſue;
And that, which may their purpoſes prevent.
Far is it, either from their thought, or our
The *King*, of his juſt profits to defeat;
Or to deprive him of that Kingly powre
Whoſe want may make his honour incompleat.
By taking, or by clipping (to his wrong)
Thoſe Rights, which to his *Office* doe belong,
When ought they take, it is to take away
That miſchiefe, which may take him from his Throne.
When they deny, it is not to gainſay,
But, that his lawfull pleaſure may be done.
When they diſarme him, tis but that his foes
Might not with his owne weapons him deſtroy.
When they his Rents withhold, it is that thoſe
Should not his wealth to his owne loſſe employ.
Have they reſtrain'd his powre? they did it not
To limit him; but, that his *Paraſites*,
Should not to his diſhonour, him beſet;
And, make that *Pander* to their appetites,
Till by their wicked practices, firſt, *we*
Are to their wills inſlaved; and, then *He*

The

The worſt condition they would bring him to,
Is onely this; that, if he or his Son,
By ill adviſement, would themſelves undoe,
No innocent ſhould thereby be undone.
Nor they, if during life, *Manaſſeh*-like,
They could repent. This brave *Prerogative*,
This *Priviledge*, for him, and his, we ſeeke;
That, nothing of his *Throne* might him deprive.
We labour, that it glorioufly might ſtand,
By *Righteouſneſſe* upheld: and, that his *Line*
May beare the *Royall-Scepter* in this *Land*,
As long as either *Sun*, or *Moone* ſhall ſhine,
By being made, true *Homagers* to *Him*,
That weares the univerſall *Diadem*.
They would not have him, or his childe, hereafter,
Suppoſe that an advantage can be had,
By bringing to his bed King *Pharaohs* daughter;
Or, any with whom, GOD, the *Banes* forbad.
VVe would not have him, *Rehoboam*-like,
Advance his Throne by tyrannous oppreſſion:
Or (led by fooliſh Counſell) *Shadowes* ſeeke
Till he had loſt the *Subſtance* in poſſeſſion.
They would not have him ſet up *golden-Calves*,
VVith *Ieroboam*; and ſuppoſe to ſave
By policie, and ſerving GOD, by halves,
That Kingdome, which to him, he freely gave,
Till he, like him, hath made the people ſin,
And, brought our *Endleſſe-deſolation* in.
They would not have him, *Ahab*-like, miſled
By wicked female Counſels; or, by thoſe
Diſſembling *Prieſts* and *Prophets*, who have bred
That Plague, which now this *Iland*, overgrowes.
Nor would they that (with King *Iehoſaphat*)
Some fruitleſſe complements, or cauſleſſe feares,
Should draw him, to become confederate,
VVith ſuch as are profeſt *Idolaters*:

But,

But, that like *David*, he ſhould purge his Court
From impudent offenders; and from all
Thoſe practices, which are of ill report;
And chiefly thoſe, which will for vengeance, call:
That ſo his Kingdome might be ſafe in GOD,
From traytors here at home, and foes abroad.
They would not have his *Minions* rob his *Name*
Of all that honour which thereto belongs;
And, in requitall, make him beare the blame
Of their loud-crying cruelties, and wrongs.
They would not have each honourable Place,
Fild up, in ſtead of Princes, with ſuch groomes,
As to this *Kingdomes*, and our Kings diſgrace,
Late fild, and yet defile thoſe noble Roomes.
Fellowes, of whom the publike fame records
No merit; unleſſe merit be in roring,
In being truſty Panders to their *Lords*;
In gaming, drinking, quarrelling, or whoring.
For, by theſe virtues, from a trencher-man,
A Princes Minion, riſeth, now and than.
They would not at the ſacred *Counſell-Board*,
That, Luſt, and Pride, and Avarice ſhould ſit
Arrayed, and intitled like a *Lord*,
That hath nor credit, honeſty, nor wit.
Or, ſuch a Ruffian, as (when ſuiters, there,
In humble wiſe their greevances prefer)
Shall ſweare, GOD *damne me, I will nothing heare,*
That is inform'd againſt an Officer.
Or ſuch, as with notorious impudence,
Shall taunt imperiouſly, or tartly blame
A man, that is of well knowne innocence,
When they themſelves doe merit publike ſhame;
Becauſe in publike view, and without awe,
They violate divine, and humane Law.
We would preſerve our *Soveraignes* honourable:
Not by a blaſt of ayrie Attributes;

Much

Much leſſe by thoſe that are unwarrantable,
And, ſuch as flatterie, alone, imputes.
We wiſh he may be great, but not (with ſome)
So great, as from a lawfull King, to ſwell
Into a *Tyrant*; and, by that meanes come
To gaine a *Principalitie* in Hell.
We wiſh him rich; but, not by tricks, that may
Inrich *Projectors* more: and, laſtly prove
A cheat, procuring him, another way,
A greater dammage in his peoples love:
But, of theſe things, we wiſh him ſo poſſeſt,
That, they make him happy, and us bleſt.
The *Parliament*, would ſo our Kings enable,
If they, by their adviſement, would proceed,
As that, hereafter, no diſhonourable,
Vnſafe, or unfit courſes, they ſhould need.
We bluſh (and are aſham'd, as well as greev'd)
That they of whom, we, Juſtice ſhould obtaine,
(When injuries from others we receive,)
Give cauſe of greater ſufferings to complaine.
We thinke, what ere ſeducing Prelates ſay,
They ſhould have conſciences as well as we:
And, may have ſoules, which will, another day,
Made ſubject to the Common Judgement be.
And, we would have them none of thoſe, that ſhall
Crie to the Mountaines, downe on them to fall.
We would not have them, to our daily ſorrow,
And their diſhonor, wrong'd by ſuch, as they,
Who keep them ſtill ſo needie as to borrow:
And, never in condition to repay.
We would not have them live, and die in debt,
(As uſually they doe) without regard,
Whoſe wants, and whoſe complainings they forget:
And whoſe deſerts they leave without reward:
Or, need to be incumbred with ſo many
Oppreſſing Officers (who from us teare

A ſhilling for themſelves, for him, a penny ;
Yet, Raven-like, ſtill, hungry Carions are)
If their eſtates were ſetled once aright,
And, managed by men that are upright.
Then, ſhould our Princes never need to ſend
Their *Privy-Seals*, to borrow for their uſe ;
And, when they came where nothing was to lend,
Be much diſpleaſed at a juſt excuſe.
Nor ſhould they need to ſeek, as oft they do,
By petty loanes, a generall ſupply ;
And (which ill ſuits with borrowing) threaten too,
If we their expectation ſhall deny :
Nor take ſuch other courſes, as of late
Have been devis'd ; and, which are baſer, farre,
Then our Collections at the Church-yard-gate ;
Yea, baſer then our Countrey *Help-Ales* are :
And, which a generous mind would ſcarce admit,
Whilſt he had rags to wear, or pulſe to eat.
For, who can mention, without Indignation,
Thoſe Raſcall Projects, wherewith ſome pretended
His Majeſties Revenues augmentation ;
As when, with *Sope*, and *Pins*, they him befriended ;
Or, when they raiſed Fines, by *Proclamation*,
From Labourers, and Beggers Cottages ;
Or, from their *new-invented-Corporation*,
Salt, *Mault*, and *Coals*, with ſuch like things as theſe :
Or, if I erre not, ſome, from baſer things,
To raiſe the Kings Revenue, made a ſhow,
Ev'n from *old Rags*, from *Guts for Fiddle-ſtrings :*
And, if theſe Projects had not been enow,
I think, ere this, there had been ſome device,
To raiſe a profit out of *Nits* and *Lice*.
We ſcorne, this Kingdome, or our King ſhould be
Diſhonour'd by ſuch beggarly inventions :
To make him rich, a nobler way have we,
When he ſhall pleaſe to like of our intentions.

And,

And, whatſoere thy ſland'rous tongue hath ſaid,
Wee, ſeek our *Soveeraignes* welfare; and, with him
No guilefull, or diſloyall Parts have plaid,
To wrong the *Scepter*, or the *Diadem*.
Nor have we raced any Monument
Of *Chriſtian-Piety*; the *Croſſe* except,
That we might thoſe Idolatries prevent,
Which in, among us, by that Relique crept.
And, down (for ought I know) the *Croſſe* was took,
As juſtly, as the *brazen Snake* was broke.
For, though, when *Chriſtianity* began,
And *Iewes*, and *Gentiles*, mentioned with ſcorn,
Chriſt-crucifi'd, unto the Chriſtian-man,
That badge was then with approbation worn,
Becauſe, it witnes'd them, no whit aſham'd
Of *Him*, in whom they did profeſſe belief,
Though doom'd he was, unto a death defam'd,
And ſuffer'd as a murtherer, or theef:
Yet, ſince the *Popelings* have a trick devis'd,
To lift it up, above the civill uſe,
And, for a *Saint*, the ſame hath canoniz'd,
And, ſtain'd it, by idolatrous abuſe.
We have rejected it, as, now, become
A wanton *Token* from the whore of *Rome*.
That *Sects*, or *Schiſmes*, we favour, I deny;
For, *Law*, and true *Religion* we befriend,
Againſt their fury and Idolatry,
Whom you have arm'd, injuſtice to defend.
We to be regulated are content,
(Not, by the fancies of one private braine,
Or, by a few, that came ere they were ſent)
By thoſe, to whom ſuch matters appertaine.
Some *Lawyers* have the ſenſe of *Law* eſtrang'd
From what it was: ſome, *Prieſts*, and *Prelates* too,
Both Doctrines and Church-Diſcipline have chang'd,
From that, which was eſtabliſh'd long agoe;

That, therefore, we might in the truth abide,
VVe by the Fountaines would have all things tride.
Though of her Members, faulty ſome appeare,
The *Parliaments* maine purpoſe is upright:
And, while preſerved their *Foundations* are,
The *Righteous* cannot loſe their labours quite.
Although the *Kings* intentions may be good,
(As I ſtill hope they be) yet, moſt of thoſe
That give him counſell, now, are men of blood;
And, ſuch as dutie bindes us to oppoſe.
Twere no diſcretion to commit my *Sword*
To him, who ſtraight would give it to my foe:
Nor were it wiſely done to take his word,
VVho knowes not, what he ſhall have powre to doe.
For, oft, from *Reaſon*, other men eſtrange us;
And, otherwhile, our owne corruptions change us.
Thou ſaiſt, the *King* hath vowed, and proteſts,
Our Lawes, and our Religion to defend.
VVe ask no more, unleſſe, as in the breaſts
Of private men they are, he ſhall intend:
Or, ſhall conceive that he the Law doth carie
VVithin himſelfe: For, that doth plainly ſhow
The government he ſeeks, is *Arbitrarie*;
VVhich, humbly we denie to be his due.
I ſay the *Law* now armes me. He ſayes no;
And, calls me traitor, for what I have done.
The *Parliament* affirmes I faile to doe
My duty, if another courſe I run:
And how the *King* in Law more skil'd can grow
Then they that made it, I would gladly know.
It were a fancie, to affirme he gained
A knowledge of our *Lawes* by *Revelation*,
Or that he ſtudied them: then, he obtained
His notions of them, by meere information,
And who are his informers, now, but thoſe,
That, are the chiefe tranſgreſſors of the *Law?*

They

They, who eſſentially the ſame oppoſe?
Who, from it, their obedience quite withdraw?
They, whoſe delinquencie hath made them feare?
To let the *Lawes* true powre, or ſenſe be knowne?
Becauſe, if their true vigour ſhould appeare,
Theſe, and their Structures, would be overthrowne.
Yea, they from whom, he learn'd his chiefeſt skill,
Are they, who tell him, *Law* is, *What he will.*
If thou ſhalt ſay, his Informations are
From thoſe, that in our Lawes moſt skilfull be,
And, men unblam'd; admitting, ſuch they were,
(Though that is nor beleev'd, nor knowne of me)
This, I am certaine of, my undertaking
Was, by no ſuch meane counſell undergone;
Nor by a warrant of that private making,
But, by a ſtronger; by a publike-one.
Ev'n by that *Senate*, whence our *Law* doth ſpring;
By that great *Court*, which is, by all, confeſt
Chiefe-Counſell, to the Kingdome, and the King;
The Lady and Commandreſſe of the reſt;
By thoſe, from whom the *Laws* that binde this *nation*,
Receive both *being*, and interpretation.
Should I the judgement of that *Court* deſpiſe
For their, whom yet, I neither heard, nor ſaw?
Becauſe a few, did other waies adviſe,
More blam'd for arrogance, then fam'd for Law?
And, is it not of dangerous conſequence,
That, to his rev'rend *Parliaments* diſgrace,
The *King*, in doubtfull points, ſhould leave their *ſenſe*
For *judgements*, which from private ſpirits paſſe?
For, if a private judgement vouch'd may be
Againſt that *Court*, for *Him*; why may it not
Againſt *Him*, be as well avouch'd for me,
If to contend, I powre enough had got?
Grant this, and every man as well may hope
To damne a *Generall-Councell*, as the Pope.

Grant this, and none can doubt the *Kings* intent
The *Proteſtant-Religion* to maintaine,
And all the *Freedomes* of the *Parliament*;
For, they are in his Boſome, and his Braine.
And what he will, yea, ſometime, what his Groome
Shall make him to beleeve, or underſtand,
(Though all his dictates he receiv'd from *Rome)*
Is then, the *Law* and *Goſpel* of the Land.
Moſt *Prelates*, and moſt *Iudges* were the Creatures
Of *Princes*, and their Minions; therefore, theſe
Make for them (as their Vaſſals, and their Debters)
Religion, and the *Lawes*, ev'n what they pleaſe.
And, hence our ſtrifes, and all diviſions ſpring,
Twixt GOD, and *us*, the *People*, and the *King*.
We would not bar our Sov'raignes, any powre
Which fortifies, or dignifies the *Crowne:*
Nor loſe one lawfull Priviledge that's our,
When we are well inform'd what is our owne.
The People, did firſt make both *Lawes* and *Kings:*
And, for their owne ſecuritie, did make them.
Then, he that ſhall repute them, to be things
Ordain'd for other ends, doth much miſtake them.
Now, for themſelves, if *Lawes* and *Kings* they made,
The *makers* had beene madmen, to intend
They ſhould a *meaning*, or a *Powre*, have had
To make them uſeleſſe to their chiefeſt *End*,
And give *Prerogatives*, or *meanings* to them,
That, ſhould, in ſtead of ſaving, helpe *undoe* them.
True Reaſon, therefore, warrants me to ſay,
That, when we to the *Law* a *ſenſe* doe give,
Which taketh any publike right away;
Or ſtretcheth ſo the Kings *Prerogative*,
As that the Kingdome is oppreſt thereby,
Or, of the publike ſafety brought in feare;
Or, doubtfull of approaching tyranny;
Or liable to miſchiefes may appeare;

That

That ſenſe of *Law* is falſe ; uſurped be
All ſuch *Prerogatives:* And, nor by *time*,
Or frequent *preſidents*, oblig'd are we
To let our Freedomes, be infring'd by them :
  But, we ſhould claime, and take, what proveth our,
  As oft, as GOD ſhall give us means and Powre.
Though ſome Hiſtorians, and the flatt'ring *Pen*
Have ſti'ld the *Norman*, CONQVEROR ; nor he,
Nor any one before him, or ſince then,
Can ſay, that we a conquer'd *Nation* be.
For, by a *Compoſition*, and on Termes
Becoming *Free-men*, we remain'd poſſeſt
Of *Liberty* ; and WILLIAM threw down Armes,
Accepting of that ſhare we valued leaſt.
And, had we not as well by *Oath*, as *Word*,
Beene reinveſted in our *Native-right*,
That which we loſt unjuſtly, by the *Sword*,
At all times, by the *Sword*, attempt we might
  To re-poſſeſſe, when GOD makes warrantable,
  That enterprize, by making of us able.
For, this, I partly fight : not with the *King* ;
But, with thoſe *Miſcreants* who ſeek our harme :
And, his abuſed *Name*, and Perſon, bring
Vnwarie people, by faire ſhowes, to charme.
And, ere they ſhall accompliſh their intent
By ſlaving Him, their projects to befriend ;
Or by diſhon'ring of the *Parliament* ;
My life time, in this Quarrell, I will ſpend.
Or, if I muſt unhappily ſurvive
To ſee our *Engliſh-Honour* overthrowne,
I will not (if I may avoid it) live
To be a ſlave where I did freedome owne.
  Nor willingly, in any Land remaine,
  In which a *Tyrant* (call'd a King) ſhall raigne.
This *Quarrell*, above thirty yeares before
The *Sword* was drawne, I fought in, with my *Pen*,

Till I by *Tyrannie* was made ſo poore,
As that I thought, I ne're ſhould riſe agen.
Without an *Armie*, or a *Parliament*
To ſide withall; without one able friend;
Without reward; without encouragement,
To further that which I did well intend:
Nay, ſtrugling through much envie, and deſpight,
That *Warfare* I continue to this houre:
And, in this warfare, am reſolv'd to fight,
Whilſt I to hold a *Sword* or *Pen*, have powre,
Till I have compaſt, what, in hope, I have;
Or, brought my tired Body to the *Grave*.
For, peradventure, we are growne ſo bad,
So falſe to GOD, ſo falſe in ev'rie thing,
Both to our ſelves, and others; and have had
So many *Mercies*, whence, no fruits doe ſpring,
That, God will give this preſent *Generation*,
To be what moſt deſerve, and ſome deſire;
Ev'n to be ſlaves to that *Abomination*,
With which their lives are doomed to expire.
If ſo; then am I called thus to fight,
But, onely, that my dutie might be done;
And in this manner, have beene mov'd to write,
That, for our ſin, excuſe we may have none,
And GOD'S great *worke*, which he will bring about,
Shall be delayd, till this vile *Race* be out.
Then ſhall the age to come, pick up, and gather
Thoſe droppings of my *Pen*, which now they ſcorne;
And, wonder, men eſteemed them no rather;
And pittie thoſe afflictions I have borne.
Then, they ſhall ſcan each page, and ev'rie *Line*,
And, finde rak'd up, among my *Vanities*,
Expreſſions, which will ſhow, that *Sparks* divine
Of *Heav'nly-Fire*, in earthly Cinders lies.
Then, they ſhall come to underſtand and know,
That many future things I did behold,

Beſide

Beſide that one, which is acknowledg'd now
To be fulfilled, as it was foretold.
  But, MVSE, thou art almoſt without the LIST:
  Returne againe to thy *Antagoniſt.*
Thou chargeſt us, Deluſion, with ſuch things
As no way correſpond with our intentions,
And, proofe whereof, no creature living brings:
For, they indeed are meerly thy inventions.
The goods of none we ceaze, or ſequeſtrate,
Becauſe, they to the King, are faithfull friends;
But, for their faithleſneſſe unto the *State,*
And, ſerving *Him,* to baſe and evill ends.
Nor of our *Soveraigne,* cenſure we amiſſe:
But them we rightly judge, that him miſguide;
For, in his Actions, that which evill is,
To them pertaines, who draw his heart aſide.
  In publike Acts, *The King can do no wrong,*
  Becauſe, unto his Counſell they belong.
The King can do no wrong, as he is *King:*
For, GOD ordained, and man did intend,
Him, not to hurt, or plagues on them to bring,
But, for their good, and good men to defend.
The *King,* as *King, can do no wrong*; becauſe
He can do nothing, but, what he may do
According to divine, and humane Lawes;
And, what the *publike-peace* invites him to.
The King can do no wrong; becauſe, what ere
He doth as *King,* is never duely done,
But, by ſome publike Vote, or Officer,
Or, they conſenting, if he act alone.
  For, all he doth, whence any wrong proceeds,
  Are not his Royall, but his private deeds.
The King can do no wrong: For, if there be
Injuſtice done; his Officers are they
Who did it: and, by *Law* they onely be
Accomptable. And, therein, praiſe I may

The wiſdome of our *Lawes*; for, had there been
By them, provided Legall *Puniſhment*
For *Kings*; no man would be a *King*, I ween,
But he, that could not ſuch a Lot prevent.
For, were it ſo; Then, if *Court-Paraſites*
Corrupt young Kings, and draw them to command
That ſin, whereto their ill-advice invites,
Kings, at the Barre, for their Offence, might ſtand:
And they might free themſelves from ev'ry thing
Which they miſ-doe; and lay it on the *King*.
And, who would be their Officers, if *Kings*
Were liable to Legall puniſhment
In perſon (as a Subject) for the things
Miſ-done by their commandment, or aſſent?
For, if they ſhall be *Tyrants*, or ſuch *Princes*,
As make but little conſcience of their way,
Whom will not they accuſe of thoſe Offences,
To free themſelves from ſuffring, if they may?
And, then though they accuſe men innocent,
Who would not think a King ſhould be beleev'd
Before his Vaſſall? and appear content
He, thereby, ſhould from ſuffering, be repreev'd?
Yea, great abſurdities from thence might flow,
If *Law* conceiv'd, the King a wrong might do.
The King can do no wrong; and, therefore, thoſe
Who ſhall his perſonall commands obey,
In ought which doth his *Legall Will* oppoſe,
Should beare, alone, that paine the Law doth lay:
Beeauſe, the Law of nothing els takes heed,
But, onely of thoſe things which it commands,
Or, of thoſe evills which it doth forbid;
And, for no private *will*, or *pleaſure* ſtands.
The King can do no wrong: For, it deſtroyes
The *Effence of a King*: and, doth deprive
Of ev'ry *Priviledge* which he enjoyes
By Virtue of a *Kings Prerogative*.

And,

And, from Allegiance frees in ev'ry thing,
Which he commands, beſeeming not a *King*.
For, unto *Kings*, is our *Allegiance* ſworn,
Not unto *Tyrants*, who ſhall fondly dreame
That *Kingdomes* have beene made, and *Subjects* born,
For nothing elſe, but to be ſlaves to them.
Yet, here miſtake me not: we are not (tho
They tyrannize) from all Allegiance free;
But, onely, from an Obligation to
Obedience, in thoſe things that lawleſſe be.
We, to their *legall wills and pleaſures*, ever
Muſt yeeld ſubmiſſion; and, with due reſpects,
In ev'rie act of Loyaltie perſever.
And, leave to GOD, their perſonall defects.
For, well enough great miſciefes it prevents,
When *Law* takes hold, of all their *Inſtruments*.
What can a King to harme the publike, doe
In his owne perſon? If by *Law* we may
Lay hold on thoſe, that counſell him unto
A wrong? and thoſe whom he ſhall miſ-employ?
If in the *lawfull-powre*, a RIGHT there be;
And, there with, STRENGTH enough to ſeize on *Them*;
He hurts us not. And, if too weake are we,
What get we, though the *Law* might puniſh *Him*?
Then, as his *Perſon* by our *Law*, is freed
From ev'rie violence (except from that
Which may reſtraine his *Perſon* from a deed
Deſtructive to his *Perſon*, or the *State*;
So be it ever free. And, bleſt be thoſe,
That, ſerve him, with true ſervice where he goes,
We, no man charge with treaſons, none we blame,
That, guiltleſſe is of his imputed crime,
And free from juſt ſuſpitions of the ſame;
As will be rendred manifeſt, in time.
The King, from all aſperſions cleare would we,
Which without publike dammage might be hid,
Though

Though, to himſelf, thoſe things aſſum'd hath he,
Which (as a King) we know, he never did.
What earthly wiſdome can a means deviſe
His honour to preſerve, againſt his will?
Or, do him right, that hearkens unto lies?
Yet, this, we, to our pow'r, endeavour ſtill.
And, free we are, from being juſtly blam'd,
For having, wilfully, the King defam'd.
We none ſeduce, but, labour, how we may
Prevent ſeducements, by right informations;
And, thoſe effects, to change, or take away,
Which may ariſe from lying Declarations.
By us, no Member of the *Parliament*
Was driven thence: But, for their private ends,
Vnworthily, ſome from that ſervice went,
Which ev'ry worthy Member ſtil attends.
Some, to the King repair'd, in hope, to get
A *Title:* Some, becauſe they had miſ-done:
Some wanted honeſty, ſome wanted wit;
Some went, becauſe their Miſtreſſes were gone.
Some fled for company; and, ſome did fly,
(If I am not deceiv'd) they knew not why.
Thus much I know: that *He*, who led them forth,
And *They*, who follow'd *him*, in hope to find
A *Cloud*, to hide their project, in the North;
Did leave us, nor ſo ſottiſh, nor ſo blind,
But that we found their aimes; and ſoon perceiv'd,
What tales, they meant, the people ſhould believe;
What hooks they baited, and what webs they weav'd,
The (ſoone-miſguided) people to deceive.
And, he, that will, may know, that, neither *They*
Who follow'd, neither *He*, that went before,
Knew reaſon, why he ſhould depart away.
For, here he might have ſtayed, honour'd more,
More ſafe, more fear'd, more lov'd, more happy, here
Then they, or we, by their departure were.

Could

Could any, but meer impudence, averre
That nothing, of our due, the King denies?
When they who chief in our Oppreſſions are,
Are, at this day, moſt favour'd in his eyes?
Can we have hope our ſafeties to enjoy,
When they are ſtill his Counſell, who intend
Our lawfull Rights, and Freedoms, to deſtroy?
And, thither all their force and cunning bend.
Is true *Religion* like to be maintain'd?
While they, who innovated ev'ry day,
(And, have their old Affections, yet retain'd)
Are kept in hope their former parts to play?
Or, can we think, the Popiſh Generation
Are arm'd, for our Religions preſervation?
Can we have in us, either heart or braines,
If we believe this? when to mind we call
How great a multitude of ſoules complains,
Which in the *Iriſh-Maſſacre* did fall?
If we propoſe before our ears, and eyes,
The horrid murthers of our brethren there,
Their fears, their ſad deſtractions, and their cries,
When, by their Butchers, they ſurprized were.
How terrible it was, when they beheld
Their bloudy neighbours, rudely ruſhing in,
And, ſaw, perhaps, their dear companions kild,
By thoſe, with whom they had familiar bin,
Yea, ſaw, before they doubted, cauſe of fear,
A murth'rer, or a miſchief, ev'ry-where.
If we remember, that the mazed Father,
And, trembling mother, in the winter-night,
Were forc'd, in haſt, without their cloaths, to gather
Their children up, and, with them, take their flight
Through fields, and boggs, and woods, with naked feet,
Leſſe fearing thirſt, and hunger, froſt, and ſnow,
Then with thoſe curſed *Edomites* to meet,
Who neither manhood, nor compaſſion know.

If

If we conſider, why they firſt began
Their helliſh Tragedie ; how great a flood
In ev'rie Iriſh Towne, and Village, ran
Of harmleſſe Proteſtant and Engliſh blood ;
How, in their tortures and their feares, they joy'd ;
And what great numbers they had ſoone deſtroy'd.
If we conſider this, and that a *Nation*
So bloodie minded, and profeſſing too
A worſhip which is our Abomination,
Should by his Majeſtie be favour'd ſo,
That after all their miſchiefe, all their ſpoile
And cruelties, committed in that Land,
They ſhould be called over to this *Ile*,
To kiſſe (with good reſpect) the Royall-hand.
Can we, theſe things conſidering, ſymptomes finde,
That ought for us, but miſchiefe is intended,
To ſoule and body? Can we have a minde
So ſottiſh, as to hope to be befriended
In our Religion, by the Kings protection?
While ſuch as theſe, have place in his affection?
Maintaineth he our *Lawes*, as he hath ſworne,
When he maintaines *Law-breakers*, in deſpight
Of common equitie? And, as in ſcorne
Of Juſtice, at the root of Law doth ſmite?
Or, doth he keepe his oath, though he alone
Allowes of Lawes enacted heretofore?
If he to us denyes, as he hath done,
What might ſecure the common ſafetie more?
Or, hath he done his dutie, in denying
His, and the Kingdomes counſell, to embrace?
Or, in imprudent, and unjuſt complying
With Paraſites, to his, and their diſgrace?
Or, valuing men of Raſcall Reputations,
Before the wiſeſt of three noble Nations?
No change in *Church* or Commonwealth we crave,
But, what *Gods Word*, and Reaſon ſhall allow.
That,

That, we are bound to ſeeke, and ought to have;
And what that is, hereafter you ſhall know.
Our *Churchmens* honour we envied not;
But, could, what they enjoyed, have allow'd,
Had it beene rightly us'd, and fairly got.
But, they have long beene lazie, falſe, and proud.
And, I foretold them many yeares agoe,
The courſe they tooke, in hope thereby to ſtand,
Should cauſe their fall. And, if it now be ſo;
It is the worke of God Almighties hand:
And, ſince it proves, their honour did them hurt;
I am content, to ſee it, in the durt.
The King is not obliged to uphold
Their outward pompe; when his great Counſell ſhall
Informe, that if the ſame abide it ſhould,
It may become the ruining of all.
Him, doth his Oath or Place, engage, to cheriſh
A rotten Member? though by doing ſo,
The whole *Republike* may grow ſick, and periſh?
Or *Pietie* receive her overthrow?
Or, ſhould we fancie that the *Law* intended,
This *Realmes* whole bodie, ſhould not be beleev'd?
When they complain'd of that which them offended?
And told which way they beſt might be releev'd?
Or can he think, his Oath he broken had,
When they ſhall him acquit, for whom twas made?
When on the Prelates, *Law* did firſt confirme
Their Dignities; the common-people thought
They came from God; ſo wiſely they could charme,
To compaſſe for themſelves, the things they ſought.
And, ev'rie age brought forth a man or two,
Whoſe knowledge and whoſe pietie made way
For them, who came, another work, to do;
And, whoſe firſt founder, now, diſcerne we may.
Then, ſince we now diſcover them, to be
Not *Chriſts* Apoſtles, as we once beleev'd,

But,

But, Engines for the *Papall-Monarchie*,
And hypocrites, by whom we were deceiv'd:
  Why ſhould we now ſuppoſe we do them wrong,
  To take away, what they have kept too long?
Why ſhould we think it ſacriledge, or ſin?
To take both wealth and dignities away
From thoſe, to whom they never due have bin?
And, ſuch as would the Cauſe of CHRIST betray?
Why ſhould his Jewels by his Foes be worn?
Why on his bread ſhould Droanes and Robbers feed?
To cloath a wolfe, why ſhould a ſheep be ſhorn?
Or they be ſpar'd, whoſe fall is fore-decreed?
Let them learn true humility of CHRIST,
And, ſtudy how in Spirit to be poor;
Their earthly honours will not then be miſt:
Their want of wealth, wil be a want no more:
  And, they ſhall honour GOD, and bleſſe the day,
  In which he took their needleſſe Traſh away.
It is my grief, that I am forc'd to bring
Thoſe Reaſons of defence which may appear
Reflecting on the honour of the *King*,
Which keep I would from all aſperſions clear.
But, his dear *Favcurites* have blended ſo
His *Acts* with their *deſignes*, and their, with his:
That, we their malice cannot fully ſhow,
Without ſome touch, on what he doth amiſſe.
And, that conſider'd, makes their fault the greater;
And, *Him* (though their ill-ſervice he approve)
To *them*, for, what they claime, the leſſe their debter;
Becauſe, his *Honour* they but little love:
  For (till theſe Times) though *Courtiers* plaid the knave,
  They ſav'd their *Honours*, who, them fought to ſave.
But, whatſoever, by the *Parliament*,
Or by my PEN, he ſeemeth to have loſt
In point of *Honour*; if he ſhall aſſent
To that, which will be nothing to his coſt,

But,

But, rather for his profit ; Let the ſame
Be, at my hands, requir'd : unleſſe I ſhall
Finde out, not onely means, whereby his *Name*
Shall publikely ſtand faire, and clear from all
Diſhonourable ſtaines ; but, alſo ſhew
How his, may, all his Predeceſſors glory
Out-ſhine : and, leave to times that ſhall enſue,
An everlaſting honourable Story.
Which to believe, me thinks he ſhould be mov'd,
Since, all I yet fore-told him, true hath prov'd.
GODS will be done ; within whoſe pow'rfull hands
The hearts of *Princes* are ; and, let us wait
With patience, till, for us, his *Grace* commands
That aid, which make things crooked to be ſtreight.
Meane-while, we muſt not thoſe juſt means neglect,
Which to the publike ſafety may pertaine :
Nor ceaſe from doing good, though an effect,
Not purpos'd, make him cauſleſly complaine.
Our Cauſe we muſt expoſtulate ; that, *We*
May, to the world, approve our innocence :
And, that he may, thereby, informed be,
How little cauſe we give of juſt offence.
And, to that end, to what I ſaid before,
In our defence, Ile add a little more.
Though others may be fool'd with *Proteſtations*,
And, words or oaths ; which, peradventure, none
Did vow, or make, but he, whoſe Declarations
Have, lately, for the *Kings*, among us gone.
The *Parliament* hath many piercing eyes,
That, in the dark, deſcry their foes devices :
And, by diſcov'ring of their Treacheries,
Ere they come forth, deſtroyes thoſe *Cockatrices*.
When miſchiefs are, by *Providence*, fore-ſeen,
And, then prevented : they that would have done them,
Make Friends, and Fooles, beleeve they had not been,
Becauſe, they were deſtroid ere they begun them,
Yet,

Yet, ſome, who ſaw not where the *Foxes* went,
Can finde where they have haunted, by their ſcent.
What things the King hath ſworne, I doe not heare;
But, ſhould he ſweare ten times, and ten times over,
There were no cauſe to dread, what yet we feare,
Me, of that feare, his Oathes could not recover:
For, though I ſhould beleeve, that he thought true
What he had ſworne: yet, what ſhould me aſſure
That he his owne Deſignes ſhould ſtill purſue?
Or, that unchanged he ſhall ſtill endure?
And, though his heart bide fixt, how can I know
That, he ſhall ſtill have powre to doe me right?
Since they, who ſeeke his *Kingdomes* overthrow,
Alreadie, are Commanders of his might?
And, ſo prevailing, that, in him, I ſee
Nor *Will*, nor *Powre*, his owne true friend to be?
Though others can beyond beleefe, beleeve,
And, hope beyond all hope; I cannot, yet,
In *Reaſonable things*, permiſſion give
Vnto my *Fancie*, to befoole my *Wit*.
In *flights-divine*, my *Contemplation* flies,
Without reſtraint: But, in all humane things,
My *Vnderſtanding*, ſtill, my *Iudgement* ties
To *Reaſons* principles; or clips her wings.
What ever, therefore, other doe, or ſay;
What ever ſounds, or ſhowes, I ſee, or heare;
Each *weightie-matter*, by it ſelfe, I weigh,
With ev'rie circumſtance, that may appeare:
And, when that all things I have throughly prov'd,
I ſilent am, or ſpeak, as I am mov'd.
So did I in this *Cauſe*, before I dar'd
Reſolve upon the courſe, that I have tooke.
And, e're I hither came, came ſo pepar'd.
That, nothing to affright me, can be ſpoke.
Though all, for whoſe defence, I hither come,
Should uſe me worſe then yet my foes have done,

(As

(As, I already have been us'd by ſome)
I would not leave the path I have begun;
But, meerly for the juſtneſſe of the Cauſe,
And conſcience ſake, perform my beſt endeavour
To vindicate *Religion*, and the *Lawes:*
And, in this duty to my death perſever;
That, I may live to ſee our Freedome ſav'd:
Or, bravely die, before I am inflav'd.
For, though ſome, wilfully; and, weakly, ſome
Object unto us, that in Primitive,
And purer ages, *Chriſtians* did not come
With *Fire* and *Sword*, the Law of Faith to give:
Nor ſeek by force of armes, to make defence
Againſt thoſe *Tyrants*, in whoſe lands they taught;
(Much leſſe, came arm'd, againſt their native *Prince)*
To ſettle that Religion which they brought.
This argument of their is but a cheat,
To cozen Innocencie, with a ſhow
That's empty: For, the difference is great
Betwixt their *Cauſe*, and that, we mannage now.
VVhich I ſhould make more plainly to appeare,
But, that too tedious, for this place, it were.
They had no *Party*, to defend their cauſe;
They came to preach, where Freedomes they had none;
The *Sword* was not allowed by their Lawes;
And, greateſt good, by ſuffring, might be done.
To *Ruſſia*, or to *Turkie*, ſhould I goe
Our *Faith* to publiſh there; the likelieſt way
To ſettle it, would then be ſufferance, too:
And, meekly, on the block, my head to lay.
Muſt therefore, we permit the *Whore of Rome*,
To ſend her Baſtards, and her Fornicators?
(Whom Law forbids within our coaſts to come)
To teach her Baudrie to our ſons and daughters?
And, make the *Kings*, and *Princes*, of theſe Nations,
Drunk with the Feees of her Fornications?

Becauſe, the *Martyrs* ſuffred by that *State*,
Whoſe ſettled way of *Worſhip*, they gainſaid?
Muſt, downe to thoſe, who come to innovate
Our ſettled *Truth*; this *Kingdomes* neck be laid?
Shall we be able an account to render,
For our neglect; now we in danger ſee
(Of *Romiſh-Slaverie*) our *Faiths-Defender*,
If we endeavour not to ſet him free?
Shall we ſit ſtill, and whine, when *Law*, and *Reaſon*
Cries out *All-arme?* untill we be, indeed,
Traitors; by fearing Loyaltie is Treaſon?
And bring both Plagues and Curſes on our Seed?
Doe as you pleaſe, my way to me is knowne;
And, I will walk it, though I walke alone.
For, that without a partiall inclination
(To either ſide) the right I might diſcloſe,
It was, and is my full determination,
To ſet aſide reſpect of friends or foes.
And, let me be, by both of them abhorr'd,
If I now utter, or have uttred ought,
For private ends; or, what ſhall not accord,
In ev'ry ſentence, with a loyall thought.
To keep me from *Deluſion*, I have pray'd;
I have look'd up, *above me*, to diſcover
What notions, may be downe to me convayd;
Of thoſe things which above our heads, doe hover.
And, downe below me, I have caſt mine eyes,
To mark what fogs may up from hell ariſe.
About me I have look'd, on either ſide,
On diſagreeing, and agreeing actions:
The manners, and the ſpeeches I have tride,
Of moſt Profeſſions, all Degrees, and Factions.
And, from them all, have made for my directions,
(And for my informations in this Cauſe)
A chaine of Obſervations, and Collections;
From whence, my *Iudgement*, her concluſions drawes.

Behind

Behind me, I have look'd, to take a view,
Of what was done, or ſuffred, heretofore:
What did on this, what did on that, enſue:
What makes a Curſe, or Bleſſing, leſſe, or more.
And, I have look'd *before* me too; and ſee
Events of things, that ſhall hereafter be.
I have conſider'd what I had foreſeene
In that great *Plague*, which this Kings Raigne began:
What I foretold him; what fulfill'd hath beene;
What courſes *He* and *His*, ſince that time ran.
I have conſiderd, why I did prefer
That *hearty-prayer*, for *Him*, which yet ſtands,
As regiſtred, in my *Remembrancer*;
And hath beene publiſhed through all his Lands.
I have conſiderd well, what kinde of men
Were then his Counſellors; and, who are now:
What *Parliaments* and *Promiſes*, were then
Made void: and what effects from thence did flow.
How faſt, injurious *Projects* were encreaſt;
How cruelly, the people were oppreſt.
I have well weigh'd, what perſons were preferd
In *Church* and *Commonwealth*; and, with what ſleight
Acceptance (if not with a diſregard)
All honeſt ſervices they did requite.
Their *Proclamations*, did from yeare to yeare,
Proclaime to me, much more then they intended
I ſhould have knowne. And, though I ſilent were,
I could have told, in what they ſhould have ended.
The Life, and ſuddaine Death of *Buckingham*,
The Voyages of *Rochel*, and of *Ree*,
And other things, whereto I privie am,
Were true *Prognoſtications* unto me;
And, to my underſtanding more foretold,
Then all the Conſtellations did unfold.
And, though I live among the Country Clownes,
(As one who ſcarcely knew, or heeded ought)

The *Spaniſh-Fleet* that periſh'd on the Downes,
I heard of; and, to minde it ſomewhat brought.
Sometimes, I have intelligence from *Rome*;
And, know what in the *Conclave* hath beene done.
I have obſerved other men, to come
On buſineſſe thence, as well as *Senior Con.*
I know *Archbiſhop Laud*; and he knows me,
The worſe for him, by many hundred pounds;
For which, I recompenced looke to be,
When he, againe, at *Lambeth* walks his Rounds.
And, I, from theſe, though they ſuppoſe not ſo,
Some Reaſons drew, for that, which now I doe.
I heard, of what, within their *Cabinet*,
The *Machiavilian-Counſellers* debate;
And, information, other while, did get,
Of ill-preſaging ſecreſies of State.
The *German-horſe*, that ſhould have trotted hither;
Prodigious *Straffords* projects, deeds, and triall,
With other Characters, ſpeld all together,
Have ſhowne me *Truths*, that can have no deniall.
And, when my heart had rightly pondred theſe,
Weigh'd, what they are, with whom we have to doe;
Their words, their hopes, their lives, their practices,
What things they ſeek, whom they belong unto,
With ſuch like notes, as theſe; me thinks, they be
All blinde men, who perceive not what I ſee.
And, when I had with theſe conſiderations,
Conſider'd too, for what a worthleſſe *Crew*,
The ſuits and cries of two moſt loyall Nations,
Have wanted thoſe effects which are their due:
That *He*, who for the *Sheep*, his life ſhould give,
Can give them to the *Wolves*, and ſee them ſlaine:
That *He*, who ſhould our grievances releeve,
Can adde unto our torment, and our paine:
That *He*, becauſe we feare his *Dogs* will bite,
(And, for that reaſon, pray they may be ty'd)

And,

Can therefore, let them looſe, and take delight
To ſee them kill, whom they have terrifide:
  Theſe things conſidered, me thinks, we wrong
  The *Humane-nature*, to be tame ſo long.
When I perceived our deare Countries *Father*,
So peremptorily affect his will,
That, he would hazard three brave *Kingdomes*, rather,
Then his unlawfull pleaſure, not fulfill;
And, when I ſaw the *Devils*, who inſpire
This wilfulneſſe into him, ceaze the goods
Of his beſt ſubjects; their faire houſes fire;
Deflowre their *Virgins*; ſhed their *Old-mens* bloods;
Betray their neareſt *Kinſmen*, ſlay their *Brothers*;
Deprive the blameleſſe *Infants* of their lives;
Enſlave their *Fathers*, kill their frighted *Mothers*:
Abuſe their *Daughters*, and defile their *Wives*:
  It griev'd me, that this *Iland* ſhould afford
  One man, who for this Quarrell drew no ſword.
But, ſince I have conſider'd, that, from ROME
Theſe Plagues, theſe miſchiefes, theſe unhappy warres,
And all, our preſent miſeries, did come,
With our unequall'd *Iriſh-Maſſacres*:
And, that (beſide the many thouſands here)
Well nigh two hundred thouſand *Proteſtants*
Were ſlaine, and rooted thence, within one yeare,
By thoſe, to whom the *King* high favours grants:
And, ſince tis (not improbably) beleev'd,
They called are to be our Butchers too:
(If we permit our ſelves to be deceiv'd,
Till they can compaſſe what they meane to doe)
  Me thinks, we have not beene ſo tame, as mad,
  To have ſo ſlow a hand, as we have had.
And, laſtly, ſince I weigh'd, that, not alone
A plot is laid three *Kingdomes* to undoe,
But alſo, in their ſpoile, to have undone,
All other true *Reformed-Churches* too:

That, *Gods* own glorie, and the ſervitude
Of Chriſtian ſoules, is in this Cauſe concern'd;
From thence (whatever other will conclude)
I, theſe Concluſions, with good Warrant, learn'd:
That, thoſe whom in this *Warfare* we reſiſt,
Are, neither worſe, nor better, but, thoſe *Bands*,
And thoſe *Confederates* of ANTICHRIST,
Which are to be his *Champions*, in theſe Lands.
And, that whoever fighteth on their ſide,
When this is known, hath GOD, & CHRIST deni'd.
I ſee, as plainly as I ſee the Sun, *Rev. 19. 11.
He draweth neare, that, on the **white horſe* rides.
The long-expected *Battell* is begun:
The BEAST, to muſter up his *Kings*, provides:
With him, will all his *Edomites* conſpire;
The ſeed of *Hagar*, and the ſonnes of *Lot*:
Philiſtia, *Gebal*, *Moab*, *Ammon*, *Tyre*,
And, all that with his *Mark* themſelves beſpot.
Thoſe brave *white-Regiments*, me thinks, I ſee,
That, on the LORD of LORDS, & KING of KINGS,
Attending in triumphant habits be;
And, which, with him, againſt our foes he brings.
Me thinks, I hear his **Angel* call the *Crowes*, *Rev.
To eat the *Kings*, and *Captains* of our foes. 19.17.
If this be ſo; as, with a heart unfain'd
I do believe it is: how brave a lot
Have we? that were, before all worlds, ordain'd,
To be, for ſouldiers, to the LAMB, begot?
With what high courage ſhould we march along
Againſt this Foe? That, being Conquerours,
We may, with *Angels*, ſing a *Triumph-Song*,
And, crowned ſit, among Celeſtiall Powers?
Why ſhould we be afraid to ſpeak, or write,
What may, from his curſt *Army*, fetch our *King*?
Why ſhould we feare, to periſh in that Fight,
Which will through *Death*, to *Life* immortall bring?

Or,

Or, why ſhould any, now, this work delay?
Or, doubt the truth of that which here I fay?
I beg no grace from *King*, or *Parliament*,
If an Impoſtor I ſhall prove to be:
Or, if men find not by the Conſequent,
That, GOD hath ſpoken to this Land, by me:
And, that the maine of all my Muſings were
Inſpir'd by Him; though, often, he permit
My fooliſhneſſe, among them, to appeare,
That, nothing be aſcribed to my *Wit*.
Excuſe I crave not, but a juſt correction,
Or, *Approbation*, as my words may merit.
If an *ill-ſpirit* hath been my direction,
What thereunto pertains, let me inherit.
And, if the truth be ſpoken, do not grieve me,
VVithout a cauſe; but, hearken, and believe me.
Suppoſe not (my deare Countrimen) that here
I have been over-bold, although you ſee
A bitterneſſe doth in my lines appear:
For, in this Cauſe, great things concerned be:
It doth concern our children, and our wives.
The publike ſafetie, and the publike good;
The honour of our *Nation*, and our lives,
The juſt avengement of our brethrens blood:
The freedome of our perſons, and eſtates;
The honour, and the ſafetie of our King:
Our preſent being, and our future fates,
And, almoſt, ev'ry other precious thing:
Yea, it concerns our ſouls: and, more then ſo,
It highly doth concern GODS *glory* too.
Now then, for conſcience, or, for ſhame, begin
To call to minde the duties that ye owe:
Let what appears without, be found within;
That, by your actions, we your hearts may know.
For your own ſakes (if not for GODS, and our)
Be zealous in the cauſe you undertake:

Leſt you, ere long, have neither means, nor pow'r,
Your peace with GOD, or *Them*, or *Vs*, to make.
For, both to GOD, and *man*, above all creatures,
The moſt abhorred, are thoſe hypocrites,
Who can comply with diſagreeing natures,
Yet, falſe to all, but to their appetttes.
Take, therefore, counſell from a ſouldiers *Pen:*
And (while you may) be warn'd, be wiſe, be *men.*
Aſham'd (if not a little mad) I am,
To ſee ſo many, in this cauſe, ſo cold,
So falſe, ſo faint, ſo cowardly and tame,
That can, in other cauſes, be ſo bold.
And (not without affliction) this, I ſay:
Should this good cauſe miſcarrie, all our foes
Are not more guilty of it, then are they,
Who give it, unperceiv'd, and ſecret blowes.
None do it ſo much dammage; none ſo wrong us.
As they, who ſeem to be our faithfull friends;
They, who at meat, and counſell, ſit among us;
And, ſerve the publike; for their private ends.
Our *Scæne* of *bloud*, ere this, had els been done:
And, peradventure, never been begun.
In ev'ry Village, Town and Corporation,
Let all, that are true Proteſtants profeſt,
Let ev'ry *Canton*, *Province*, *Tribe*, and *Nation*,
Which doth againſt the *Romiſh-Whore* proteſt,
A timely *League*, with one another make;
Vnite themſelves by firme *Aſſociations*;
And, by a ſacred *Covenant*, courſes take
Both for their joynt, and ſev'rall preſervations.
And, to be ſure, they make a firm defence
Againſt their foes fierce furie, and deſpight;
Let them be cloth'd, with *Love*, and *Innocence*,
Arm'd, with that armour, wherewith Chriſtians fight;
And, be prepared, alwayes, to reſiſt
The *Body*, and the *Limbs*, of ANTICHRIST.

Feare

Feare not the furie of your preſent Foes,
For, by their mixture, you diſcover may
They are but part of that great STATVES toes,
Whoſe *Feet* were made of *Iron*, and of *Clay*.
If they receive but one good knock, or twaine,
The *Clay*, and *Iron*, will divided be:
The *Proteſtant* will be himſelfe againe:
For, *Light* and *Darkneſſe* never can agree.
Though *horn'd*, but like the LAMB, they yet appear,
(Pretending to be arm'd for innocence)
Their *Voices* do diſcover what they are;
And, that the DRAGONS *Creature* is their *Prince*.
Oh therefore, as you love your preſervation,
Give eare, ye *Britans*, to this *Proclamation*:
CHARLES *by the grace of* GOD, *the Sov'raigne King*,
Of England, Scotland, Ireland, *and of* France,
Intending in his heart no other thing,
But, how his Regall powre he might advance,
In that purſuit, a little ſtraying from
His faithfull Parliament, *through ill advice*,
Was by an ambuſcado, *ſent from ROME*,
Surprized lately, in a traiterous wiſe:
And (whereof all good ſubjects ſhould have ſenſe)
Impriſon'd lyes: *where both his eies and eares*,
So poyſned are, by falſe intelligence,
That, nothing he, now, truly ſees, or heares.
As by thoſe Actions, which his name doe beare,
It may, now, too apparently appeare.
Moreover, they have in deſpight of Law,
Advanc'd a Popiſh Armie, by ſome ſhowes
Of what they purpoſe not; *and, daily draw*
The Proteſtants, *each other to oppoſe.*
And, have ſo fairly cov'red their intention,
That, what they could not, by themſelves, have wrought,
We may aſſiſt them in, till paſt prevention
Their Plot, *and our deſtruction ſhall be brought.*

Come

Come therefore, Oh all ye! that are profeſt
The ſonnes of Reformation! Come away,
From giving your aſſiſtance to the BEAST;
Leſt, in his Judgement, *you be ſwept away.*
On paine of ruine, Come, *and helpe to bring*
Our Sov'raigne home: And ſo, God ſave the King.
Let him, that would a *Chriſtian man* appeare,
His drowzie ſoule awake, and rouze his *Faith.*
Let him, that hath an eare to heare, give eare
To that, which through my Trunk, the *Spirit* ſaith:
And, curſed let him be, till he repent
(His wilfulneſſe) that, when he heares this *Muſe,*
And feeles his heart, inclining to aſſent,
(To what is *true*) her counſell ſhall refuſe.
Accurſed let him be, on like condition,
That through a *Selfe-conceit,* or thorow *Pride,*
Shall blaſt theſe uſefull Muſings, with ſuſpition
Of ill intents; or, my juſt hopes deride:
Or, by his envie, malice, or neglect.
Deprive *them,* of their purpoſed effect.
Accurſed let thoſe *Townes,* and *Cities* be,
Which willing entertainment did afford
To our *Purſuers*; and, were glad to ſee
Their Armies with them, both at Bed, and Boord.
The curſe of *Meroz,* and thoſe execrations,
Which to her baſe Inhabitants befell,
Alight on their *Malignant-habitations*;
And, that of *Succoth,* and of *Penuel:*
Till they with ſhame and ſorrow, ſhall repent
Their falſhood to themſelves, and to their friends:
Their falſhood to the *King* and *Parliament:*
And, help to bring thoſe *Traitors* to their ends.
And let all *Places,* which have done their beſt
Againſt thoſe *Rebels*; be, for ever, bleſt.
And (if my *Sentence,* which is here recorded
May paſſe for good) let ev'ry one of thoſe

That

That hath for any ſervices, beene *Lorded*,
Wherein, their GOD, or *Country* they oppoſe,
Weare his falſe *Badge of Honour*, ev'rie where,
With infamie, with beggerie, and ſcorne;
With terrible vexations, and with feare,
Till his unworthie *Name* away be worne:
Or, till, by ſome apparent penitence,
By GOD, a pardon ſhall to him be given:
And, then, let all his folly, and offence,
Remitted be on earth, as 'tis in heaven.
And, ſo let all the reſt, by my conſent,
Like mercy finde, as ſoone as they repent.
For, we are all tranſgreſſors: he that's beſt
Is bad, and but a Brier, or a Thorne.
He, that among us hath trangreſſed leaſt,
Deſerves more plagues, then he that's worſt hath borne.
He, that hath much offended, hath, perchance,
Not out of wilfulneſſe, offenſive bin:
But, through temptation, or through ignorance;
For which, true penitence may *mercie* win.
Yea, ſome, perhaps, who moſt of all offend,
Were left to their corruptions, for our crimes:
And, when we ſhall our wicked lives amend,
They ſhall repent, and we have better times.
Yet, ſtill, moſt bleſſed be thoſe *men*, and *places*,
Who from this *Battell*, have not turn'd their faces.
For ever bleſſed, and renown'd, for ever,
Let *Glo'ſter* be; that, being far from aid,
Did in her firmneſſe, glorioufly perſever,
When round her Wals, the *King* his armie laid.
For ever, let the towne of *Mancheſter*
Be bleſt and famous; that, with ſlender *Guard*,
Without a *neighboring-ſecond* (and well neare
Without all helpes) her dangers all outdar'd:
And, by GOD'S aid, alone, did trample downe
The powre, and pride of *Darbies* armed ſon:

Yea,

Yea, where the *Popiſh-Faction*, ſtrongſt was growne,
Prevail'd, in ſpight of all that ſpight had done:
And, hopefull bides, that *He*, who did befriend
Her paines, thus far, will bleſſe it to the end.
And, far above them all, renown'd, and bleſſed
Let *London* be, who for the preſervation
Of three great *Kingdomes*, wofully diſtreſſed,
Hath acted things begetting admiration.
For ever, let her *Bountie*, and her *Zeale*,
Her *Conſtancie*, her *Counſels*, and her *Pray'rs*,
Her *Valour* alſo for the *Commonweale*,
When we were almoſt ſunk into deſpaires:
Let all theſe, be remembred, to her glory:
And, let her high deſervings by the fame,
Be ſo recorded in ſome well writ Story,
That, all great Cities may envy her fame.
And, ſo to honour her, let us agree,
That, all her praiſes, to GOD'S praiſe, may be.
Let all thoſe *Worthies* alſo, that have done,
Or, ſuffred bravely, for the *Common-good*,
In this great *Cauſe* (untill *Times* round is run)
Be bleſt and honour'd, in their Names, and *Blood*.
Let valiant *Eſſex*, *Warwicke*, *Mancheſter*,
Stout *Fairfax*, *Waller*, *Roberts*, *Brooke*, and *Gray*,
(Who forward for the publike ſafety were)
Be crowned with a never-dying Bay.
So crown'd be *Skippon*, *Merricke*, *Stapleton*,
With *Hampden*, *Maſſy*, *Bruerton*, and *Gel*:
The Engliſh and the Scottiſh *Middleton*,
My noble, and my valiant *Colonel*.
And, let nor malice, time, nor death, be able,
To make them leſſe then good, and honourable.
Remembred be, with an heroick fame,
Balfore, and *Kamſey*, *Crowmwel*, and *D'Albere*,
The *Meldroms*, and he chiefly of that *Name*,
Whoſe worth did in relieving *Hul* appeare.

Let

Let mention'd be with *honourable-men*,
Much daring *Luke*, and *Hazelrig* the bold:
Aldridge, *Browne*, *Barcley*, *Holborne*, *Harvie*, *Ven*,
Brooke, *Norton*, *Springer*, *Morly*, *More*, and *Gold*.
To all of theſe, whoſe worth ſhall reall be,
Let reall honours be: and, be it ſo,
To all of good deſert, unknowne to me;
Of whom there are, I hope, ſome thouſands moe,
Whoſe memorie, ſhall never be forgot:
Though, here, to name them, I remember not.
Let them, that ſhall hereafter counted be
Moſt honourable perſons, never more
Be they, who ſhew the longeſt Pedigree,
From Kings, and Conquerors, as heretofore:
But, ſuch as are moſt worthy: and, next them,
Their Off-ſpring, who were *Patrons* for this *Cauſe*.
And let them ſhare more honour and eſteem,
Then he that his deſcent, from Princes drawes.
For, if it may enoble, to be borne
Of thoſe, who out of avarice, or pride,
From others, wrongfully, their lands have torne:
How much more, ought they to be dignifide,
That, from the loines of parents, are deſcended,
Whoſe *Swords*, their *Country*, *King*, and *Faith* defended?
And, to make full my bleſſing: three times bleſſed,
Be ev'ry Member of the *Parliament*,
Which hath not been unwillingly oppreſſed,
With burthens, our undoing to prevent.
Bleſt, be their conſtancy, and bleſt their paines,
With ſafety, credit, and with conſolations,
And, with all bleſſedneſſe which appertaines,
To make them happy, through all *Generations*.
And, bleſſed be the KING, with ſuch a heart,
And, ſuch a reſolution, to retire
To us in love: that he may have a part
In all that bliſſe, which we our ſelves deſire.

And,

And, that from theſe our troubles, I may raiſe
A Trophie, to his honour, and GODS praiſe.
Before, my tongue had finiſh'd this defence,
To warrant my ingagement: that DELUSION
Which had ſo hotly charg'd me, ſneaked thence,
And, ſtaid not, to give eare to my concluſion.
Her forces vaniſhed, (and ſhe with them)
Conſiſting, chiefly, of their Sophiſtries
Who had been preſt out of that *Academ*,
In which, the Magazine of miſchief lies.
It was, firſt, founded for a Court of *Knowledge*,
(A ſchoole of duties, morall and divine)
And, to that end, had many a goodly *Colledge*,
To nurſe up youth, by prudent Diſcipline:
But, 'twas, of late, a neſt of Birds unclean;
And, is now made the Wolves, and Lions den.
My foes departed, I began to ſleight
Their Trenches, and the Forts which they had rear'd:
Thoſe *Engines*, likewiſe, I demoliſh'd quite,
That make young ſouldiers of their force afeard:
And, was at leiſure, then, my ſelfe to pleaſe,
With other thoughts; and, thither to retreat,
Where I might be refreſht, and take mine eaſe,
With ſuch proviſions, as my men could get.
My *Quarter* was the *Field*: my *Tent* and Bed,
A well-made *Barley-cocke*: the Canopie
And Curtains, which, to cover me, were ſpread,
No meaner then the ſtarre-beſpangled skie.
GOD ſet the Watch; the Guard, he alſo kept,
And, without harm, or feare, I ſafely ſlept.
Next morne, before the dawning of the day,
My heart awoke; and, warm'd with GODS protection,
(And with his love) did praiſe him, and aſſay
To meet him, with reciprocall affection.
My purpoſe he accepted, and deſcended
To impe the wings that mount my contemplation.

And,

And, kindly, raiſed, ſtrengthned, and befriended
My ſoule, by ſweet, and uſefull meditation:
With muſings on things *preſent*, on things *paſt*,
And things *to come*, he exercis'd my thought.
Some, of his *mercies*, gave my ſoule a taſte;
Of *ſin*, and *judgement*, ſome, the reliſh brought.
By ſome, I did my private duties learne:
And, ſome, the *Publike-ſafetie* did concerne.
One RAY, forth-darting from his pow'r-divine,
(Whoſe way of working cannot well be told)
Infus'd into my heart, a high DESIGNE,
Which, with good liking, now, I might unfold.
But hark! the *Trumpet* calls me to the field:
My horſes, are already at the doore.
Place to the *Sword*, my *Pen*, againe, muſt yeeld:
At better leaſure, I may tell you more.
To what, I further purpoſe to declare,
This, for an *Introduction*, is prepar'd:
And, if I finde, you ſo well temper'd are,
That, more (with hope of profit) may be heard;
I'le tell you *Newes*, which, yet, is but a *Dreame*,
And, VOX PACIFICA, ſhall be my *Theame*.
A VOICE, not of a Vaine *Pacification*,
Form'd out of *Ecchoes*, or uncertaine ſounds:
But, of a PEACE, of whoſe bleſt confirmation,
There ſhall be likely Hopes, and reall *Grounds*.
A VOICE, in ſomewhat, imitating his,
Who (to prepare the great MESSIAH'S way)
Became a *Crier in the Wilderneſſe*;
And, to beget *Repentance*, will aſſay.
A VOICE, that ſhall prepare the way of Peace.
A PEACE, that ſhall with *Righteouſneſſe*, embrace.
And, by their ſweet embracements, more encreaſe
The Peace of *Conſcience*, and the Peace of *Grace*.
A PEACE, which, if my hopes effect I can,
Shall reconcile us, both to GOD, and MAN.

A PEACE, not cloſing up a feſtring ſore,
To eaſe, but for a while the preſent ſmart:
And, making afterward the torments more,
By ſpreading mortall *Gangrenes*, to the heart.
A PEACE, that by a true-love-knot, ſhall knit
Three NATIONS, with ſuch nearneſſe, into ONE;
That, nothing ſhall have pow'r to looſen it,
But, wilfull ſin, impenitently done.
A PEACE, which to the *People*, and the *King*,
Shall (if not hindred by ſome *Crying-ſin*)
Truth, honour, wealth, powre, reſt, and *ſafety* bring:
And, keep us everlaſtingly therein.
This PEACE I ſeek; this *Peace*, that GOD may ſend,
My ſoule doth pray; and, ſo, theſe MUSINGS end.

Sic dixit, qui ſic cogitavit:
Et, prædicando quod putavit,
Haud multum peccat, ſi peccavit.

All the Glorie be to GOD.

Faults eſcaped in ſome Copies.

Pag. 10. lin. 34. for, Save, read, Not. p. 18. l. 7. pettie, r. privie. p. 28. l. 36. greedy, r. giddy. p. 50. l. 4. Let, r. Lot. p. 53. l. 2. was, r. we. p. 54. l. 23 in as, r. as in. p. 55. l. 33. for do, r. to do.

A

[1643.]

Se Defendendo.

[HAZLITT, No. 25.]

Se Defendendo.

A Shield, and Shaft, againſt Detraction.

Oppoſed, and drawn, by Capt. George Wither, by Occaſion of Scandalous Rumours, touching his deſerting of *Farnham-Caſtle*; and ſome other malicious *Aſperſions.*

Read; *for, this* Private Cauſe, *if, rightly, tri'd,*
The publike Wrongs *hath, partly, typifi'd:*
And, for Himſelfe, *if* You *will heare* Him, *now,*
Perhaps, ere long, Hee'l *ſay as much, for* You.

IT was my hope, that, ere this, I ſhould have had occaſions, and incouragements, to ſalute you with my VOX PACIFICA, mentioned in my CAMPO-MVSÆ; that *Preparation* might have beene made for that *Way of Peace*, which we, yet, know not. But, moſt men have ſuch *By-wayes*, to walk in, ſuch *private paths*, of their own; and make ſo many *Croſſe paſſages*, that, the right Tract, to a bleſſed *Peace*, will not, yet, be found; nor, the newes of it, much regarded. *Selfe-love, Selfe-conceit, humane Policy, Carnall Dependencies, Private Intereſts, Partiall Reſpects, Wilfulneſſe, Covetouſneſſe, Ambition, Malice, hypocriſie, Infidelity, Impiety*, and *Vnmercifulneſſe*, (a ſtrong Malignant Party) have made ſuch lowd noiſes, and ſuch mad confuſions, among us, that, the *ſtill-voice* of PACIFICATION, tending to the *Peace* deſired by all good men, cannot poſſibly be heard, or uttered, with any profitable ſucceſſe. And, though the houre were at hand, which brought Evidences, of Qualifications, making us capable of *Good-Tidings*; and had filled me, alſo, with notions, urging their Publication: yet, having my Repute, lately, ſullied, by ſcandalous Rumours, it would be comely, and convenient, I ſhould purge my ſelf of thoſe miſ-imputations, before I preſented them to the *Publike*; becauſe, few regard that which is brought them, by an unworthy, or ſuſpected *Meſſenger.*

It is, now, above 30 years, ſince I firſt began to ſuffer for my good affection to the publike welfare: and I have been, hitherto, by Gods mercy, ſo happy therein, that neither Miſchiefs, nor Detractions, have much harmed me, though I had ſo many powerfull, and malicious Adverſaries, that, for

well-doing, if I eſcaped *undoing*, I ever thought my ſelf highly favoured. This long experience (and a beliefe, that, *No mans evill, but his own, can much damnifie, or diſparage him)* inabled my patience to paſſe over many loſſes, and indignities, as if unperceived: whereby the preſent Inconveniencies became the leſſe; and, my future advantages, the more. And, for that cauſe, I ſmothered many wrongs, which others, ſeldome, pretermit, with ſo little ſhew of diſcontent: And, I could have beene well pleaſed, that it might have ſtood with my *Reputation*, to have ſpared this *Defence*.

But, the honour of a *Commander*, is not, ſo meerly, his own, that the loſſe or preſervation thereof, concerns himſelf, onely; otherwhile the *Republike*, and the effectuall execution of his *Calling*, may be much advantaged, or diſadvantaged, thereby. The diſparagement of a *Captaine*, incourageth his enemies, diſhearteneth his own ſouldiers, and, many wayes, diſableth his performance of due ſervices: And, my particular repute, ought not, onely, to be precious to me, in thoſe reſpects; but in regard, alſo, of ſuch reproofs of evill, or incouragements to virtue, as already are, and may, hereafter, be publiſhed to the world: and which may be made leſſe profitable to the Readers, when the credit, worth, or ſincerity of their Authour is much traduced.

Compelled, therefore, by that duty, which, in Juſtice, and Charity, I owe to my ſelfe, and my Countrey, I make tender *(*to whomſoever it, ſhall concern, or may content*)* of a Vindication of my *Courage* and *Fidelity* in the publike Service, which hath beene diſparaged by malicious aſperſions, long whiſpered in ſecret, and now lately brought openly to my knowledge. I have, heretofore, heard ambiguous words, caſt forth, and obſerved Fleers, and ſcornfull Aſpects, making me, juſtly, jealous, that ſome ſcandalous report was raiſed, and entertained of me; and thereof, alſo, have ſeen ſymptomes among ſome of my Honourable Friends, and by whoſe, undeſerved, neglect of my neceſſities, and faithfull ſervices, I might be aſſured, that ill tongues had influences upon me: yet, having no certainty thereof, I thought it more diſcretion to be ſilent, then to anſwer *Voices in the Clouds*; and ſo, be thought, perhaps, to labour a Defence for that, whereof no man had accuſed me.

I have, now, aſſurances of what I ſuſpected. And, that you, to whom this *Vindication* ſhall come, may know, I thruſt not my ſelfe impertinently hereupon; I will acquaint you with what is rumoured, and how I am (as it were*)* challenged hereunto; that, you may the better judge, how reaſonably I am obliged to this *Defence:* and that they, upon whom I ſhall caſt off the blame, which is imputed mine, may hold me excuſed, if I leave them to beare their own burthen. For, though I know it was by the unfaithfulneſſe, negligence, or, at leaſt, the ignorance, of ſome body, that the publike ſafety was violated,

violated, in the defertion of *Farnham-Caſtle*; and whereby, likewiſe, I have greatly ſuffered, both in Eſtate, and Reputation: yet, I will urge nothing in Splene, nor by way of Recrimination, ſo, as if anothers faultineſſe could make me guiltleſſe; nor take upon me to condemne any one; but, onely declare ſo much, as (I think) may ſufficiently cleare me, of what is famed againſt me, and give ſome hints for the *publike Security.*

That which is reported, to my diſparagement, touching *Farnham Caſtle,* was lately ſignified unto me, from a *Gentleman of Quality*, by a Letter, in theſe words.

WOrthy Captain, *I have read moſt of your Works, wherein you expreſſe much zeal to this Cauſe of God's; and, I believe (though it be a diſſembling Age) that your words and thoughts are the ſame. I pray pardon my boldneſſe, if I acquaint you with a Report which flies abroad in the County of* Surrey, *and likewiſe in* London, *which is, that you, being Governour of* Farnham Caſtle, *ſhould deſert it, ſhamefully. It is expreſſed in groſſer language, which I forbeare, for manner ſake. As a friend, I could wiſh you to vindicate your Reputation. Thus with my reſpects remembred unto you, I reſt,*

Your loving friend, J. M.

Since the receipt of this Letter, I have heard from others, that the ſame ſcandall hath been reported in *Hampſhire, Surrey* and *London*, above a yeare paſt, and expreſſed with ſuch jeers, and ſcorns, that it made them unwilling to inform me thereof, leſt I ſhould be more afflicted, then advantaged thereby: For which tenderneſſe of their, I but a little thank them.

For, though I neither *vapour, roare, plunder*, or *imprecate my own damnation*, ſo valiantly, as many other *Captains:* yet, I am as ſenſible of my Reputation, as becomes a *Chriſtian Souldier*; and ſhall finde, I hope, ſpirit enough to beare, without baſe dejection, whatſoever God ſhall permit me to be exerciſed withall, and to make it appeare alſo, that I failed, neither in *Courage, Diſcretion*, or *Faithfulneſſe*, in execution of the *Truſt* repoſed in me at *Farnham*, or in any other Command. Whereof, that you may the better judge, I offer to conſideration, both my *Commiſſion*, and my proceedings thereupon. This, following, is a true Copie of my *Commiſſion.*

The Committee of the Lords and Commons, for the ſafety of the Kingdome, to Captaine George Wither.

BY *Virtue of an* Ordinance *of* Lords *and* Commons *in* Parliament, *authorizing us, we doe conſtitute and appoint you Captaine and Commander of* Farnham *Caſtle in the County of* Surrey, *and of ſuch* Foot *as ſhall be put into your hands by Sir* Richard Onſlow *Knight, and* Nicolas Stoughton *Eſquire, for the defence of the* King, Parliament, *and* Kingdome. *Which ſaid* Caſtle, *and* Foot, *you ſhall, by virtue of this* Commiſſion, *receive into your Charge*

and Cuſtody; commanding you alſo, hereby, to attend with, and bring unto the ſaid Caſtle, *that* Troupe *of Horſe which is already raiſed in the ſaid County, whereof you are* Captaine, *or as many of them as the ſaid Sir* Richard Onſlow, *and* Nicolas Stoughton, *ſhall think convenient for the ſaid Service, for the beſt ſafeguard of that place, as occaſion ſhall be from time to time offered. Theſe are therefore to will and require you, to make your preſent repaire to the ſaid Caſtle, and take the ſame, together with the ſaid* Foot *and* Horſe, *into your Charge and Command, and diligently to command, governe, exerciſe, and order the ſaid* Caſtle, *and* Forces, *with all faithfulneſſe and care. And alſo to command, govern, rule and exerciſe all inferiour Officers and Souldiers, both Horſe and Foot, committed, or to be committed to you, as aforeſaid: commanding them, and every of them to obey you as their* Captaine *and* Commander *for the Service aforeſaid: And you likewiſe to obey, and follow ſuch Orders and Directions, as you ſhall from time to time receive, from us, His* Excellency *the Earle of* Eſſex, *or the ſaid Sir* Richard Onſlow, *and* Nicolas Stoughton, *according to the Diſcipline of Warre. Given this* 14. *of October.* 1642.

Northumberland. Holland. Bullingbrooke.
Gray & Warke. Ed. Howard. Gilbert Gerard.
Antho. Nicoll. Jo. Pym.

According to this *Commiſſion*, I repaired, immediately, to the ſaid Caſtle (which, for many years before, had no inhabitants, but Dawes and Crowes.) And, if I had been vouchſafed the reſpects due to a Souldier, having (as ſhall hereafter appeare) diſcharged the truſt repoſed in me, and no way merited leſſe regard, I ſhould have obtained, againe, the ſame command, or ſomwhat equall thereto, rather then have been ſent out of the *County*, as I was, diſreſpectively, and diſgracefully, in the taile of a Regiment; which I would have diſdained, had not the preſent neceſſities of the publike, been more prevalent with me, then my private content. As ſoone as I came to the Caſtle, I diligently viewed the place, obſerving of what conſequence it was: and tooke into ſerious conſideration, ſuch particulars, as I judged pertinent, to the well-governing, and ſafe-keeping thereof. The verie firſt day (for delay hath been our greateſt miſchiefe) perceiving the water might be ſoone cut off, I prepared for ſinking a *Well*, without which a *Gariſon* could not have there ſubſiſted. Within three daies, I fitted up Stabling for my Horſes, of which there was none within the Walls, and without which, the Malignancie of the Townes-men (being, for the moſt part, Tenants, or Creatures of the Biſhops) might have betraied my *Cavalrie*, when I ſhould have moſt needed them: And, in ſhort time, I would have cleared the Ditches, and all the grounds, round about the *Caſtle*, of whatſoever might have made the place leſſe defenſible,

ſible, or ſheltred an enemies approaches. I had contrived a *Draw-Bridge*, a *Sally-Port*, *Plat-formes*, *Paliſadoes*, *Counterſcarfes*, with all other reaſonable Proviſions, in my judgement, neceſſarie for ſecuring my charge; and forthwith, (as I can make proofe) requeſted of thoſe, by whom I was to be ordered, an *Engineer*, *Ordnance*, and what elſe was pertinent to the worke.

But, I was faine to be active in imagination, only, which is more properly exerciſed about fortifying of *Caſtles in the aire*, then upon the *Land*. There is a thrift lately practiſed, much like the ſaving of a half-penny worth of *Tarre* by the loſſe of a *Hogge*, jeered in an Engliſh Proverb; and this way of *ſaving*, hath, in my obſervation, more then trebled the expences of this *Warre:* For, when *Propoſitions* are made tending to the prevention, both of future expences, and apparent dangers; it frequently happens, that, till the perill is begun, or the remedy too late, ſome ſeeming good husbands, for the Publique, (and otherwhile Malignants, under that pretence) delay their execution, to avoid coſt; and ſo undoe us, to ſave charges. This epidemicall folly fruſtrated my intentions at *Farnham*, and hath occaſioned the loſſe, or waſt, of above 100000 pounds; beſide the ſhedding of blood, and other miſchiefes, hazzards and inconveniences, moſt of which might probably have been prevented, by the timely diſburſement of ſmall ſummes.

For, I had neither *Men*, *Money*, *Ordnance*, *Spades*, *Pick-Axes*, *Armes*, nor any other Ammunition; ſave only, about two ſquadrons of a Troope halfe armed; a few irreſolute Voluntiers, of my owne procuring, by intreatie; ſixtie Muſquets, and ſome Powder, Match, and Bullets: Nor had I meanes, or authority, to make ſuch Proviſions, as I knew neeedfull: which appeares by the forerecited *Commiſſion*, limiting my Government, and Command, to be altogether ordered by the diſcretion of others, and ſubjecting me to waite abſolutely upon their pleaſure, for Forces, or Supplies, and to be regulated, from time to time, according to their Orders, whatſoever neglect or extremity ſhould happen; which was, in effect, an impriſoning of mee in the Caſtle.

Nevertheleſſe, I knew my ſelf inexcuſable, if I did not my utmoſt indeavour to ſecure the place. Therefore, ſeeing two or three daies paſſed, and neither men or Proviſions comming, or preparing for mee, (and perceiving alſo, that I had almoſt wearied out my Officers, Troopers, and thoſe few well-affected Townesmen, whom I had procured to help guard the Walls) I put thoſe in remembrance of my neceſſities, whom it concerned, to provide for me, as will appeare by thoſe Letters, yet in my cuſtodie, which they returned, in anſwer of my demands, with promiſes of timely accommodation. I diſpatched Meſſengers alſo among my kindred, and acquaintance, in *Hamp-*

ſhire, to mediate for ſome compliance from thoſe parts, in regard, aſwell of their neighbourhood, as, of the comfort and ſecurity which that Caſtle might have been to the *well-affected* therein ; and my motion ſucceeded ſo well, that I was immediately viſited by the Captaines, or the Lievtenanes, of the foure *Traine-Bands* neareſt thereunto; and by them, was cheerfully promiſed, that aſſoon as they ſaw me furniſhed with *Ordnance*, and other things likely to enable me to be a ſaveguard unto them, I ſhould, in all extremities, have their beſt aid, upon ſhort warning.

I then doubled my Meſſages, and made a perſonall viſite, to intreate for what was neceſſary to enable the diſcharge of my duty: yet till the time of my removall, I never obtained toward the paiment of Souldiers, buying Swords, ſinking the Well, and for other neceſſarie works and disburſments, any more then 50.*l.* and ſo many men only, as together with my *Three-quarter-Troop*, (as then it was) would almoſt have made a Guard for one night, provided I kept no reſerves for relief, for Scouts, or other neceſſarie ſervices: And, then, the ſmall number of *Auxiliaries*, which I had, being drawne thither, meerly upon intreatie, and finding nothing there prepared for their ſuſtenance, or defence, departed alwaies within a day, or two, and left me to get other where I could. Inſomuch, that, everie night, I was faine to do the ſervice of inferiour Officers, in teaching new commers to mannage their Armes, and how to behave themſelves upon the watch ; who, uſually, alſo, before they were perfect, gave me leave to inſtruct others, and went away, publiſhing the ridiculous feebleneſſe of the Garriſon, to our further weakning, and my ſecret vexation. For I durſt not ſeeme, openly, to underſtand our contemptible condition, leaſt I ſhould have quite diſcouraged all about me, and have given occaſion to the *Malignants* of that place, (who were foure fold more then the *Well-affected)* to worke our diſadvantage thereby.

But, doe what I could, they knew ſo much of our wants ; ſaw me ſo neglected, and their inſolent behaviours to be ſo connived at, that, as I have ſince heard, they became impudent in their deriſions : had many ſecret meetings and conſultations, concerning the bringing of the Rebels in upon us; acquainting them daily, (they being but 15. miles diſtant) with whatever they knew to our diſadvantage. And, how I could have been any way reaſonably active, for prevention of their malice, I underſtood not, unleſſe I might have had better accommodations within the Caſtle, to ſecure it, whileſt I marched out with my Troope.

Doubtleſſe, if any thing, more then the meere providence, and mercie of God, kept the Enemie from attempting the Caſtle, whileſt I was therein, it was only this, that their opinion, I had more wit, then to undertake a

place

place ſo miſerably accommodated, made them incredulous of what they were informed ; how elſe could I have remained unaſſaulted ? how could I have poſſibly kept the Souldiers cloſe to their duty within thoſe Walls, which afforded neither meanes of ſafety, nor lodging, nor Victualls for their entertainment ? how toileſome was it for mee, they being neceſſitated to goe forth, to recollect and keep them together, when their ſervice was needfull ? how unſafe was it, to have them, day and night, mingled and converſing among their ſecret adverſaries, (more then doubling their number) eſpecially, ſuſpecting probably, as I did, that moſt of the neighbouring Villages (aſwell as the Towne) were at beſt, *Newters*, if not ill-willers, to our Cauſe ? For, I ſeriouſly proteſt, (take it as they will) I, then knew neither one Captaine, nor above two Officers of the Trained Bands, or above ſixe *Gentlemen*, (to my now remembrance) in all the foure hundreds of *Surrey* next *Farnham*, of whom I did not rather expect miſchief, then willing aid, in that ſervice. And how rightly I gueſſed, partly appeared, by what followed, upon my removall; and may, perhaps, more fully appear hereafter, if Gods mercy, and good heed, prevent not. But,

All my *Conjectures* are as vainely told,
As were *Caſſandra's Propheſies of old.*

Theſe inconveniences, made me carefull and watchfull, but not hopeleſſe; therefore, I ſtill projected how to remedy, as many of them as I could, by ſupplying, ſome of our moſt extream neceſſities, and concealing the reſt, whileſt they might be hidden, and ſo kept my Souldiers in expectation of ſupplies, before it was too late. I my ſelf continued not the mean time in an idle attendance, for what I wanted. But, having at my leaſure conſidered fully, what advantages might happen to thoſe parts, to the Garriſon at *Portſmouth*, to the Citie of *London*, and to the whole *Republique*, by the obſtruction of that paſſage : weighing alſo what ſecurity, and addition of power I might bee hopefull of, by being timely enabled to make that *Caſtle* a ſafe *Retreating-place*, and by having a competent number of Dragoones annexed unto my Troop, to fetch in proviſions, ſuppreſſe our enemies, and incourage our friends, in thoſe quarters, of *Surrey*, *Suſſex*, and *Hamp-ſhire*, I ſignified to an honourable perſon, whom I thought it might concerne, the conſiderablenes of the Place, the ſpeedy neceſſity of ſecuring the ſame, and what elſe I conceived helpfull to the like end, which it ſeems were then ſuppoſed, but the needleſſe impertinencies of a Captaine, more officious then was cauſe.

For, inſtead of that full, and ſpeedy Accommodation expected, contrary to my hope (almoſt to my amazement) and to my great ſorrow, for thoſe miſchiefs and inconveniences, which I foreſaw would ſhortly follow, I was called

called from the ſaid Caſtle ſoon after, and by Order commanded to march immediately with my Troupe to *London*, and to leave the *Caſtle* in cuſtody with one of my *Officers*. The ſaid *Order*, (which I keep for my diſcharge) I actually obeyed ; but, I confeſſe, with much unwillingneſſe, and with ſome indignation : becauſe, the verie ſame day, in which my Troupe left the Caſtle, there was an appearance, neer *Guilford*, of about a thouſand men, whereof one third, with ſome of thoſe Armes and Horſe (of which the Rebels, a while after, plundered the Weſt diviſion of *Surrey)* being ſent into *Farnham*, while I was there, might, in probabilitie, have prevented, not onely, the untimely death of that honourable Patriot, Colonell *Fane*, and other diſaſters ; but, perhaps, alſo, inabled me, ere this, to have performed ſome eminent ſervices, as well as other.

Or, had I been vouchſafed a *Commiſſion*, whereby I might, at leaſt, in extremities, have been ſome way active, according to my diſcretion, I doubt not, but, by Gods aſſiſtance, I had found meanes to keepe my ſelfe, both in poſſeſſion of the Caſtle, and of my loſt eſtate, to this day; and, with far leſſe charge, and grievance, to the Countrey, then hath ſince happened. For, knowing, (or how I might have known) in what degree of good, or ill affection to the Parliament, the Generalitie, and moſt conſiderable men, in particular, ſtood in thoſe parts, of *Surrey*, and *Hampſhire*, I could have then contrived means, ſo to have levied, both men, and ammunition, for the preſent neceſſitie, in ſuch manner, as no man ſhould, afterward, have juſtly complained : and, by warily proportioning *Power*, *Perſwaſion*, *Force* and *Gentleneſſe*, ſpeedily have gathered that ſtrength, which might have attracted more and more, till I had been able to command a ſufficient Guard.

But, this Honour, and Truſt, is too often conferred for private fancies and reſpects ; els I was every way as conſiderable, by giving publike Teſtimonies, of being to be confided in, as many other of larger Fortunes ; and as likely to have underſtood, how diſcreetly to have proceeded, as moſt other of thoſe unexperienc'd ſouldiers, who have been lately imployed. But, ſoft, *By the mighty King*

The little City, *is not ſtreightned, yet,*
Enough, to ſhow, it needs, the poore-mans *Wit.*

Having, according to Order, as is aforeſaid, brought my *Troupe* to *London (*where I attended further Commands*)* I thought my ſelfe not wholly diſcharged from the *Caſtle*; neither did my care of the publike ſafety, permit me to be negligent of the ſame. I repaired, therefore, to the *Committee*, from whom I had my *Commiſſion*, and acquainted them with the defects of the Gariſon there, and with ſuch conſequences, alſo, as, I thought, would follow the neglect thereof, by reaſon of the nearneſſe of Prince *Ruperts* Forces ; which

which they taking into ſerious conſideration, (and, as it ſeemed, not before knowing how I was neglected) reſolved to ſend me ſpeedilie back to *Farnham*, with proviſions for the ſecuriug of the ſaid Caſtle ; and to that end gave me a Warrant for *Artillery* out of the *Tower*, which I got ready the ſame day.

But, hearing at the Tower that the Traitors, calling themſelves the Kings Forces, had entred *Surrey*, I returned to the ſaid *Committee* for a more ſufficient *Convoy*, purpoſing to gather up Victualls, and ſuch other needfull ſtores as the Countrey afforded, in my march thitherward : Having then in my owne Houſe, (about four miles ſhort of the Caſtle) above 1000. weight of Cheeſe, nigh 800. weight of Butter, many quarters of Wheat and Mault, ſixe or ſeven Hogſ-heads of Beere and Cider, Bacon, Beef, and other neceſſaries. Alſo in my Grounds, nigh 300. fat Sheep, above 60. fat Beaſts, and almoſt as many fat Hoggs, which I reſolved to take along with me by the way. All which, with much good houſhold ſtuffe, Teems, Cattell, Corne, Hay, and other things, I was ſoon after robbed of by the Enemie, to my dammage, in loſſes and reall hinderances, (though Malignants impudently have averred otherwiſe) above two thouſand pounds.

When I came back to the ſaid *Committee*, to the purpoſe aforeſaid, they told me they were ſending to countermand my Warrant for *Ordnance*, &c. In regard they heard, the Forces aforeſaid were entred *Surrey*. Whereat, being much grieved, I requeſted that the *Demiculverins*, might be exchanged for *Drakes*, which (though leſſe ſerviceable in the Caſtle) I could better mannage upon the way ; and offred (with confidence I ſhould ſafely have done it) to adventure my life with them to *Farnham*. And, I thinke my proffer had been accepted, if other newes of the enemies nearer approaches had not been brought in, at that inſtant : But, thereupon my motion was peremptorily rejected.

I then beſought them, that I might march away with my Troope onely, to take my hazzard among my neighbours, by whom I was armed for the protection, of their habitations : And, conſidering I knew the *By-paſſages* of the Countrey ; had the Caſtle at that time in the poſſeſſion of my Officers, for a retreating place ; about 30. of my Neighbours alſo, there, expecting my comming ; the proviſions aforementioned, in my Houſe, ſo neare the Caſtle, and hopes that ſome honeſt men, would ſuddenly have joined themſelves to me, for their owne and the Countries preſervation ; I thought the adventure not ſo deſperate as it ſeemed, perhaps to others. And, doubtleſſe my preſence would have prevailed with ſome *Newtralls*, to have procured me, at leaſt, private aid ; and kept many Malignants from being openly active to the incouragement of others againſt the Parliament.

Whatever the event would have bin, I verily believed, God would by theſe or other meanes, have wrought ſome deliverance by my hand. Yea, I have yet the ſame confidence. For, I ſhould almoſt have ſcorned to have deſired the aid of above two ſquadrons of my Troop, to have ſcattered that deſpicable Rout, wherewith Sheriffe *Denham*, Captain *Hudſon*, Maſter *Tichborne*, Brewer *Brodnoxe*, and other ſuch like Leaders of the ſame Countie, firſt robbed my Houſe, and afterward ſeized the ſaid Caſtle, and victualled the ſame with my ſtores, as I purpoſed to have done.

But, ſeeing it was not conceived by my Superiors, convenient to permit me to march to *Farnham*, as I deſired; I then humbly offered to conſideration, what ſhould be determined concerning the foreſaid Caſtle, the ſmal *Magazine* there left, and my Officers, who had ſtill the cuſtody of thoſe Walls: Whereupon, it was reſolved (it being impoſſible, in that ſtreight to provide better) that they ſhould immediately quit the place, and bring away their Ammunition, if they could. To which purpoſe, an Order was forthwith ſent away, and, I, thereby fully diſcharged of my Truſt.

Neverthelеſſe, ſo farre was I from ſhamefully deſerting the Caſtle, as it is maliciouſly rumored, that, the thought and care of it would not out of my heart, though I was, untimely, outed from thence; but, I had many ſad muſings concerning the ſaid place, and thoſe whom I left there ingaged; which muſings were not without ſome good effect. For, having conſidered their danger, aſwell in reſpect of the Malignant *Townеſmen*, as of the approaching *Armie*; and, that if thoſe my *Souldiers*, or the *Parliament Ammunition*, ſhould have, there, miſcarried, (though without my fault) it might have redounded to my diſparagement; I reſolved to fetch them off in perſon, whom I had perſonally brought on. And, therefore, the evening of the ſame day, in which the forementioned *Order*, was ſent to call them from the Caſtle, I took my Horſe, all alone, (having no other Horſe ſwift enough to bear me companie) and poſted to *Farnham*, to ſee a due execution of the ſaid *Order*.

By the way, (it being late in the night) I called at my owne Houſe, whither newes came, about half an houre before, that ſome of the Enemies forces, being at *Hartly-Rowe*, about four miles from *Farnham*, were expected to viſite the Caſtle that night, or early the next morning; and that *Farnham* men would neither permit my Souldiers, to have meat for their Suppers, or Teams to carry away their *Ammunition*. Whereupon, I commanded my Servants to follow me with two of my own Waggons, and to drive throgh the little Parke on the backſide of the Caſtle, to avoid ſurpriſal by the Townſmen; which, being ſpeedily performed, we, by that means, orderly, and not ſhamefully, quitted the Caſtle, marching with our Ammunition Souldierlike

dier-like through the Towne, in a poſture ready to receive an enemie; to the vexation of the *Malignants*, who, as I heard, ſnarl'd and barked at us, when we were out of ſight. This ſervice prevented the loſſe of our Ammunition, and a greater loſſe, in diſappointing the Enemie thereof. And, this ſervice I performed, uncommanded, unheeded, and without recompence for my Teems, which carried the Magazine to *Kingſtone*, whileſt they might have been imployed in ſaving my own goods, whereof I preſerved but one Load. Soon after the remainder of my eſtate was plundred, by the Malignants of the ſame Countie, who were nevertheleſſe, afterward, more favoured then I, by ſome, who pretend fairlie for the *Parliament*,

This being the truth, what could I have done more to witneſſe my courage, willingneſſe, diligence and faithfullneſſe, to be without blame? and how great is their impudence who can report I either kept or left the Caſtle otherwiſe then became a Souldier? The Countrey thereabout generallie knowes, I had neither Ordnance, nor Horſe, nor Foote, nor Works, nor Walls, nor Victualls enough to have held the Caſtle againſt an Enemie two daies, or to have withſtood a ſharp aſſault half an houre: I ſaw no preparation made for me by others, or anie Authoritie granted me to provide for my ſelf: Yea, I ſaw my proffered Councell and Service neglected, and my ſelf likely to be diſgraced, (as hath ſince hapned:) And, yet, ſo farre was I from an untimely or undue deſertion, of the Caſtle; or from being any way negligent of the publique advantage, that (when I was abſolutelie diſcharged from the ſame, and Order ſent away to diſſolve the Garriſon) I perſonallie, and unrequired, went, all alone, as is aforeſaid, in the night, above 30. miles, to fetch off my Officers and Souldiers; even that night, in which I heard the Enemie was, there, expected; and, brought alſo meanes with me, to my own loſſe, for the ſafeguard of that Ammunition, which had been elſe loſt unto the Publique.

Thus have you the true Storie of my ſhort Government in *Farnham* Caſtle, with the right cauſe, and manner of my relinquiſhing the ſame; which, J hope, will ſufficientlie acquit me from a baſe or unworthie deſertion thereof: Jn this Relation, J had occaſions to have amplified ſome things, to my credit in other particulars: But, I forbear it, leaſt I may thereby more diſadvantage others, then benefit my ſelfe, whoſe deſire is, that, everie mans overſights, who erres not willfullie, ſhould bee charitablie covered; though my beſt words and actions are not ſo favourablie conſtrued, but often wreſted to my diſprofit, or diſgrace.

I had here ended; But being now upon my Guard, and perceiving other malitious Arrowes, whizzing about mine eares, from the Bow of *Detraction*, I will neither lay downe my Buckler, nor unbend my Bowe, till I have

 gathered

gathered up one of thoſe poiſoned ſhafts, and ſhot it out of the way; leaſt my friends may ſtumble at it,

There, flies a rumour, that by an *Order* obtained from the *Honourable Houſe of Commons*, I have recovered more then double my loſſes, out of the Eſtates of Malignants, plundred by me in *Kent, Surrey*, and elſwhere; and that my *Troopers*, alſo, have much inriched themſelves by plunder, under my command: Yea, this falſe report hath reached the eares of ſome Parliament Men, my Noble *Friends*, to my diſadvantage: For, words to this purpoſe were objected unto me immediately before our expedition to *Glouceſter*, by Maſter *Pym*, in his *Excellencies* Quarters at *Vxbridge*, who, perhaps tooke notice thereof: For, it was openly ſpoken in his preſence, by reaſon of a motion, which I then made unto him, touching 1300. *l.* then, and yet due to me by Warrant, and many hundred pounds more, of which I deſpaire not. I believe that Honourable Patriot, lived and died aſſured of my innocency, by that ſatisfaction which I gave him: and, becauſe others alſo may be ſatisfied thereof, I will here brieflie deliver, for my juſtification, that which ſhall be ſufficient to prevaile for me with reaſonable men; and, that, which no malice ſhall be able to diſprove.

I confeſſe, with all humble thankfullneſſe, that the Honourable Houſe of *Commons* vouchſafed me an *Order* to repair my loſſes, out, of the goods and Eſtates of my *Plunderers*, or of ſuch as were in Armes againſt the *Parliament*; which, had I emploied for my private reparation, without other due reſpects, I might ere this time, have recruited my Eſtate: But, I taking it as a great and extraordinarie favour to be intruſted with ſo free and full an *Order*, thought my ſelf the more bound to proceed moderately and honeſtlie in the execution thereof; and, therefore, did not politiquely and greedily, ſeek to gather up my loſſes thereby, as they would have done who are diſtruſtfull of the *Publique-Faith*, or of the juſtneſſe or proſperous ſucceſſe of our Cauſe. It was not, by reaſon I was ignorant what Souldiers did, for their private advantage, nor was it for that I knew not what inſolencies are connived at in times of Hoſtilitie; nor becauſe I underſtood not, what uſe I might have made of my *Troop* by that *Order*, to my private profit: But, I ſo proceeded, becauſe I had more care of the Publike, then of my private Eſtate; becauſe, I deſired not, in ſo miſchievous a time, to be troubled with more then I had need of; and, becauſe I believed, as I yet believe, (though ſome have endeavoured to make it void) that in the concluſion, or when I ſhall have more need of it, the *Parliament* will make good unto mee, what was intended by that Order.

Yet, by my faire and moderate proceedings (other men ſeeming not ſo true to the *Principles* they made ſhew of, as I was to mine) I have been exerciſed

erciſed with manie wants, neglects and injuries, unexpected, which I might have prevented, by mixing a little more of the *wiſdome* of this *Generation*, with my *ſimplicity*. For, my *Plunderers* were either ſo beggarlie, or had ſo ingaged, or conveyed their Eſtates; and, my attendance on the Publike Service, ſo imployed me therein; that, whatſoever is murmured, all that I have reaped, by the foreſaid *Order*, toward the reparation of my loſſes, (as may appeare by the particulars, and Affidavit made) amounts not unto ſo much as the bare intereſt of my dammages; reaſonable charges deducted. So, I have yet, nothing toward the principall, and that, alſo, which I ſeiſed, was in my extream neceſſitie, to preſerve my Family from want; or, to relieve them, who had no livelyhood, but what they had put into my hands.

That, likewiſe, which I took, I ſeiſed not with rigour, or without compaſſion, though it were from my Enemies; and, it wanted ſo much of being many thouſand pounds worth, that it hath not amounted to hundreds; as will appear upon examination of theſe particulars. In *Kent* I ſeiſed, by the ſaid *Order*, in one place, to the value of about 60. *l.* In *Middleſex* a parcell of goods of the ſame value. In *Surrey*, two parcells of goods and money, ariſing to about 50. pound. Beſide, ſome part of the Goods and Eſtates of Captain *Andrewes*; and Maſter *Iohn Denham*, and Maſter *Tichborne*, two of my Plunderers, of which, I have yet received no profit at all.

For, the ſaid eſtates in Lands (late *Denhams* and *Tichbornes*) being in Mortgage, and that of Captain *Andrewes*, being now without Tenants, and formerlie made unprofitable by the wranglings and povertie of ſuch as occupied the Lands; and, great paiments iſſuing likewiſe out of it, for the publike uſe; I have disburſed more to make profit of theſe laſt, then I yet received, and perhaps, that which I have expended, may be all quite loſt, by reaſon it lieth ſo near the Enemies Quarters: And, the *Goods* which were Maſter *Denhams*, are by an Order of ſome *Sequeſtrators*, taken out of my hands, and put into the poſſeſſion of his *Wife*, who, (as do many other Delinquents) findes much more favour, then I, who have been ever faithfull to the *State*.

For, when my wife, and children, had been cruelly driven out of their habitation, and robbed of all they had, by her husband, and his confederates, enemies to the *Parliament* (And, when, by virtue of the fore-mentioned *Order*, I juſtly entred upon the houſe of the ſaid *Denham*, purpoſing to harbour my ſaid wife and children therein) *Miſtris Denham*, having long before deſerted the houſe, and left there, onely ſome tables, with ſuch like houſhold-ſtuffe: (though her husband fought, and, yet, ſeekes the deſtruction of the *Kingdome*) was, upon falſe ſuggeſtions, put againe,

by *Order*, into poſſeſſion of that houſe: becauſe, as her charitable Patron alledged, ſhee was, forſooth, a *Gentlewoman*, big with childe, and had a *Fancie* to the place. By which means, I, who had loſt all my eſtate, and adventured my life, for the *publike*, was ſleighted, in favour of an *enemy* thereof; yea, in favour of the ſame *enemy*, that plundered me; and my *adverſaries* wife preferred, not for her *neceſſity*, but to pleaſe her *Fancie*; whileſt my wife, being (though not ſo gracious among Lords) as good a *Gentlewoman* as ſhe, being, then, great with child, alſo, and nearer her time, (and having for the preſent, neither harbour, nor other neceſſarie ſuccours for her ſelfe and her children) was compelled to get a *habitation*, not where ſhe *fancied*, but, where ſhe *could*.

Such was the juſtice, ſuch was the mercy, which I found, amongſt ſome *Committees*, pretending for the *Parliament*; on whom (becauſe, I know, their practice, is diſhonourable, to the *Parliament*, and not agreeable to the noble, juſt, and charitable intentions of that high *Court*) I will diſtinguiſh them, from the true *Patriots*, by this brief Character. *They are perſons, eaſily inclined to propound, and apt to entertaine, without ſcruple, what may diſadvantage the* publike; *and very punctuall in examining, and exceeding cautious, in aſſenting, to* Propoſitions, *commodious thereunto. Their chiefeſt activeneſſe, in all* Committees, *is, as much as they can, in favour of* Delinquents; *and, as much as they dare, in miſchieving, or diſcountenancing, the* well-affected. Malignants *and* Royalliſts *uſually ſpeake very reſpectively of them*; *and, in their Families, both men and women, frequently ſpeake maliciouſly of the trueſt* Patriots, *and of the* Parliament. *And laſtly, ſome carriages of theirs, have rendred them, ſo generally, ſuſpected, that, whereſoever all theſe marks are found together (without ſome great evidence of a change) I will expect a miſchiefe, rather then a favour, or a good turn; and ſo may the Commonwealth.* By theſe, the *Parliament* is moſt perplexed; by theſe, our deſired *Vnion*, and *Peace*, is delayed; and, by theſe, I have ſuffered more wrongs, and affronts, then I will here complain of. For,

He is unwiſe, who (wrong'd) complains on all:
And, hee's a Foole, who, nothing, anſwer ſhall.

By theſe means, I am yet ſo far ſhort, of taking larger recompence then is due to me, by the foreſaid *Order*, or by any other courſe; that, I have not yet received any part of my principall loſſe; nor wherewithall to maintaine my Familie, much longer, if the *Parliament* (whereof I nothing doubt) be not more mercifull to me, then ſome particular men.

For a further vindication of my *ſelfe*, and of my *Troupers* (from that calumnie, wherewith we are unjuſtly charged) Be it known to all, unto whom this *Apologie* ſhall come; that, if any man can charge me for ſeizing ought,

by

by the forefaid *Order*, which I have not here confeſſed ; or, if it be juſtly averred, that, in any place where I quartered, I have taken Horſe, or Armes, without Authority; or, diſpoſed of what I ſeized, for my private commoditie; or, that I have taken, directly, or indirectly, to the value of a pennie, to favour any perſon ; or injured any one, to the ſame value, ſince I was firſt armed for the publike ; or, that I received (ſave by the hands of the *Treaſurers*, or *Collectors*, of the *Counties* where I was imployed, by *Order*, to make ſeizures) either Horſe, Arms, Plate, or Money (except ſome Horſe, and a few Arms, for compleating my Troupe, according to my *Commiſſion:* and ſuch horſe, as I can make appeare, by diſcharge, to be delivered to recruit other *Troupes)* or, if any can, in like manner, affirm, that, with my privitie, then, or afterward, any *Officer*, or *Trouper*, of mine, compelled Free-quarter; or tooke ought violently, or fraudulently, from any man, for which I cauſed not a double value to be returned : or, if any man can ſay, I exacted free-Quarter for my ſelfe, ſo much as one night ; or took it by way of courteſie, above three times ; I do, hereby, promiſe, and oblige my ſelfe, to reſtore, in recompence thereof, tenfold, upon demand ; not doubting, but challenge of ſatisfaction would ſoon be made, if any wrong hath beene ſo done, I having made this publike offer, and being ſo well known, as I am. And, I do the rather make this publication, becauſe, I heare, ſome others have plundered, in the name of my *Troupe.*

I could, yet, further, juſtifie my ſelfe, from other ſcandalls, and objections, and, thereby, put many to a harder task, in making their vindications, then I have had with this. But, my credit, with *good men*, is not ſo little, as that I need apologize againſt every malicious ſcandall: And, as for the reſt, it is my honour, and ſhall be my advantage, that they hate, ſleight and traduce me. For my concluſion, therefore, I will only let flie this *Shaft* ; and will draw it to the head, light where it will.

Whoſoever hath reported, that I have either committed, or omitted, any thing, through negligence, faithleſneſſe, or want of courage ; or, that I have otherwiſe behaved my ſelfe, then became a Souldier, *in the ordering, keeping or quitting of* Farnham *Caſtle, or in any publike ſervice or duty , ſince I tooke armes in defence of the* King, Parliament, *and* Kingdome; *and ſhall not call me to an account for it, either before a* Councell of Warre, *or where els it may beſeem me to take notice thereof, and make anſwer for my ſelfe ; That man (unleſſe he ſhall heartily repent the ſcandall) is, thereby, injurious, as well to the publike, as to me: and (as moſt of my* Detracters, *and* Oppreſſors, *have hitherto proved) is a* FOOLE, *a* COVVARD, *or, a* VILLAIN, *or* ALL.

When I have *ſpoke*, DESPIGHTS to *ſports*, are turn'd :
When I am *ſilent*, my *proud Foes*, are ſcorn'd.

Farewell.

1644.

Letters of Advice.

[HAZLITT, No. 27.]

Letters of Advice:

TOUCHING
The Choice of Knights and Burgeſſes.

The Superſcription.

To the Honourable Cities and Counties, of LONDON, Weſtminſter, Surry, *and* Southampton, (*to whom I am eſpecially obliged*) *and to all other the Honourable and Worſhipfull Counties and Corporations, throughout the* Kingdome *of* England, *and Dominion of* Wales, *to whom the choice of Knights and Burgeſſes for Parliament doth appertaine; humbly preſent theſe.*

Honoured, and Beloved,

HAving, lately, received Information, that both *Houſes of Parliament,* are not onely reſolved to call their falſe and Apoſtate Members to a juſt account; but, for ever, alſo to diſable them from returning to that Parliamentarie truſt and dignitie, which they have unworthily diſhonoured and deſerted; I preſumed thereupon, that the vacancie of thoſe many Roomes which are now void by their failings, and the want of thoſe *Worthies,* whom God hath (perhaps for our ſinnes) called out of this life ſince the *Parliament* began, would ſhortly neceſſitate the renewing of that number of *Knights* and *Burgeſſes,* which compleats the *Houſe* of *Commons.* I conjectured alſo, that the more ſpeedy Summons would be ſent forth for their election, becauſe the wiſdome of our *Great-Councell* failes not (I hope) to conſider, how caſuall their pretious lives are who now ſuſtaine the heavy burthen of publike affaires; how intollerable it might prove, if the preſent *Supporters* thereof ſhould be much more diminiſhed; how poſſible it is that, ſome time or other, advantages may be taken by the paucity of the number, to indammage the *Publike,* by thoſe who wait for ſuch opportunities; and,

how many accidents may ſuddenly happen, to diſturb that means of a free election, which is now cleare in many parts of this Kingdome.

Therefore being woefully experienced, in the manifold miſeries, whereinto this *Nation* is plunged, by the corruption, and inſufficiencie, of Perſons heretofore choſen (or preſumptuouſly intruding upon that *High-Calling*;) and perceiving no publike meanes provided for prevention of the like miſchiefe hereafter, nor any man privately contributing his advice, toward the regulating of thoſe *Elections*, from whence our preſent calamities have ſprung; and wherupon the remedie both of preſent, and future miſchiefs,may depend: I have, upon theſe, and the like conſiderations, haſtned to ſend abroad among you my humble *Letters* of *Advice:* Not, as one arrogating a ſufficiencie fully to direct or adviſe in all things pertinent to the due choice of your *Knights* and *Burgeſſes*; but rather as one (ſenſible of the common danger) offering his weake indeavours to be a meanes of ſtirring up, and provoking others, of more ſufficiencie, to take timely notice of his intention; and to imploy their better judgements, in perfecting theſe good purpoſes toward the procurement of a prudent managing, and execution of your *Elections.* And, I deſire, for your own ſakes, that, my good meaning may not bee utterly deſpiſed, or made void.

For, I addreſſe not theſe lines, for ſuch private and corrupt ends, as thoſe for which you heretofore received many letters from Lords, and Ladies, to ſhuffle into your *Elections*, thoſe of their *Court-Cards*, or of the *vulgar pack* which might be moſt ſerviceable to their own deſignes; but, honeſtly to diſcharge that duty, whereto I am obliged both by our Nationall Covenant, and my perſonall affection to the *common-good*; and, ſo, to prepare, before the dayes of Election, thoſe of inferiour rank, and meaneſt capacities, to whom the free choice, of *Knights*, and *Burgeſſes*, appertaines, by preſenting unto them needfull Cautions,and Conſiderations,that they might thereby (if poſſible) bee rendred more capable, and more conſcionable of their Duties, to their Countrey and themſelves in that point; and become willing to be inſtructed, how much it concernes their own, and the Publike Intereſt, and Safety, to be well adviſed, and heedfull in the ſaid Elections. And, to that end, I beſeech you, to whom theſe *Miſſives* do come, (and, among whom, better *Oratorie* is wanting) that their words, or contents, may, in private, or at your Conventions in publike, be ſo ſignified to thoſe illiterate perſons, whoſe Voices are, uſually, given by an implicit Faith; that they may more diſcreetly conferre them, for the time to come,

Leſt

Leſt, by that courſe, which theſe were wont to run,
Both good and bad, together be undone.

That my *Advice* intended, may be the more willingly entertained, I will firſt make bold to remember you of thoſe miſchiefs and inconviences, which are obſerved to be the fruits of inconſiderate Elections; and, how traiterous you are unto your ſelves and Countrey, therein. I will next preſent you with a brieſe Character, or Qualification, both of thoſe whom you ought to reject, and of thoſe, who are fit to be elected for your *Knights* and *Burgeſſes*, in Parliament. And, laſtly, I will offer to your conſideration, that, which I conceive to be the beſt meanes for preventing partiality in choice; and ſo, conſequently, for repleniſhing the Houſe of *Commons* with ſuch Members, as ſhall be likely (by Gods bleſſing) to become Inſtruments of removing our preſent miſchiefs, and of eſtabliſhing a happy Peace among us for the future; if we be not grown ſo corrupt a Body, that, we will not be repreſented, by good and diſcreet men; which, it ſeemes, was, formerly, our fault, and made us chooſe a Repreſentative Body, in corruptions and failings, like unto our ſelves.

The Butterflies *produce not* Bees;
Good-fruits *grow not on* evill-trees.

I will, as I ſaid, only remember you (for, things apparent need no proofe) into how many plagues and miſeries this Common-wealth is plunged, by the rottenneſſe and giddineſſe, of ſome, formerly choſen to be Members of the Repreſentative Body of our Commonaltie: and how perfidiouſly they have betraied their truſt, to their perpetuall infamie, and to the indangering of our everlaſting ſlaverie both to *Tyrannie* and *Poperie*; which joint-bondage would have been nothing leſſe accurſed, then that of *Egypt*, whether conſidered as a temporall, or ſpirituall ſervitude: and, God onely knowes, how long it will yet be, ere theſe Iſlands ſhall be totally delivered from the dangers, whereinto thoſe Traitors have formerly brought them. Thus miſerable are they able to make us, on whom we conferre a Parliamentarie truſt, if they be not wiſe, and conſcionable men; for, we give them power, not onely to make us Slaves, Beggers, and liable to the Hangman at their pleaſure; but, to ſubmit us, alſo, to thoſe Decrees which may, *gradatim*, bring our Poſteritie to be Turks, Pagans, and Vaſſals to the Devill; which, if you believe not poſſible, (becauſe not yet come to paſſe) believe, at leaſt, that which you ſee, of the condition and practice, of them whom you have unworthily and unwarrantably elected; and conſider, what may be further poſſible, by their bringing ſo farre back upon us (as they have lately done) thoſe Antichriſtian ſlaveries which we thought paſt feare of reviving. But

But, perhaps, miſchiefs and inconveniences of leſſe concernment, will ſtir up ſome to be more cautious in their Elections, then theſe; let ſuch therfore take notice, that, by heedleſneſſe in this dutie, they ſhall make Tyrants and Fooles, Lords over them, who will fawne and court them, till they are elected, and then, ſcorne and trample them under feet, putting ſuch an immeaſurable diſtance, betwixt themſelves and others, of that Body whom they repreſent, and out of which they were choſen, as if they had forgotten what they were; and that the reſpect due to a whole Committee, at leaſt, if not to the whole Houſe of Commons, were due to their ſingle Votes, and Perſons: yea, ſome of their deportments ſhall be ſuch, as if it were *Crimen læſæ Majeſtatis*, to ſpeak to them, or of them, or in their preſence, but as they pleaſe to permit: and they will ſo take upon them, and ſo demeane themſelves likewiſe, as if to favour their Clients, to ſuppreſſe thoſe whom they diſaffect, to ſtrengthen their Faction, to further their private deſignes, to ſecure their owne eſtates, and to defend their perſonall Priviledges (though to the utter ruine of all publike Liberties and true Pietie) were the chief end of their Calling. And what good can be had, or what benefit can be lookt for, from ſuch a choice? Or what better choice can be made, unleſſe you ſeriouſly, prudently, and conſcionably mannage your Elections?

When Wolves are by the Flock for Guardians choſe,
Who marvailes, if their skins, and lives they loſe.

The only means to be delivered from ſuch miſchiefs, is, by humbly ſupplicating the divine Mercy; by truly repenting our ſins; and by taking more heed hereafter (then we have done heretofore) that we be not traitors to our ſelves, in fooliſhly giving up the diſpoſure of our eſtates, lives, liberties and conſciences to them who will ſell us for old ſhoes, and ſerve us, onely to ſerve their owne turnes to our deſtruction: Therfore, I beſeech you to be warie, whom you ſhall now, or hereafter, elect; and make us not irrecoverably unhappy, by liſtening to the inſinuations of unworthy perſons, who will importune you, by themſelves, or others, to put our Bodies and Soules into their hands; complying with all ſhewes of curteſie and humility, till their purpoſes are obtained; and never afterward regard your Perſons, your Cauſe, your Miſeries, or your Petitions: but, over-look you with ſuch pride and deſpight, as if they had neither received their power from you, nor for your welfare; but meerly to exhalt their owne vanitie: or, as if every one of them had in his ſingle capacitie, conferred on him by his Election, ſuch a meaſure of all Virtues and Sciences; and received ſuch an extraction out of the Body repreſented, that none of his Electors had left in himſelf, either wiſdome,

dome, honeſtie, or pietie, in compariſon of his; though but the day before his Election, all the good you heard or knew of him, amounted perhaps to no more, but that he was a good Huntſman, a good Faulkner, a good Gameſter, or a Good-fellow; who, having a good eſtate in his Countrey, where he was choſen, a good opinion of himſelfe, and a good mind to be a Law-maker, was elected by his neighbours, who had rather adventure the undoing of themſelves, their poſteritie and the whole Kingdome; then hazzard his frowne, or the Lords or Ladies diſpleaſure who ſollicited for him: Which follie that you may now ſhun, both for the remedie of preſent evils, and for the better eſtabliſhing our juſt Priviledges, with the common ſafetie; let your care be to avoid the choice of ſuch as theſe.

1 *Men over-laviſh in ſpeaking*, or in taking extraordinarie pleaſure to hear themſelves talk: for, a man full of words, is neither good to give, or keep counſell.

2 *Notorious Gameſters*; for, though I have known ſome of them wittie; I never found a prudent, or juſt man among them. For, how can he be juſt, whoſe daylie practice is to cheat others of their eſtates? Or, how can they have prudence becoming diſpoſers of the publike Treaſure, who are ſo fooliſh, as needleſſely to expoſe their certaine eſtates to the uncertain hazzards of chance?

3 *Men extremely addicted to Hunting or Hawking:* For, moſt of theſe, ſo they may preſerve and increaſe their Game and inlarge priviledges for their owne pleaſure, much care not though it were to the depopulation and impoveriſhing of whole Countries, and to the multiplying of thoſe wild beaſts, which are one of the curſes threatned for ſinne.

4 *The houſhold ſervants*, or, *ſuch as are the obliged dependents on Peers of the Realme* except they be of known and approved integritie. For, though ſome *Lords* have honourably perſiſted faithfull to the Re-publike, both now and in all times of Triall; yet, the greateſt part prefer their *will* and *pleaſure* before the juſt liberties and priviledges of the Commons; yea, ſometimes before the ſafety of the whole Kingdome and the purity of Gods worſhip: And ſuch Noblemen wil upon all advantages, expect from their Creatures, the promotion of their own deſignes and intereſts, how repugnant ſoever to the generall-Good.

5 *Courtiers, depending meerly on the King's or Queens favour*; For, the inlargement and continuance of their fortunes depend on the *Prerogative:* And, the more that may be improved to the depreſſion of the Subject, the richer and the greater theſe grow.

6 Chuſe not ſuch as are evidently *ambitious or covetous:* for, how prone theſe will be to ſell their Country and their Religion too, for titularie honours or rewards, we have had too much experience of late yeares.

The Peoples truſt, or Kingdome, to betray,
To be a Lord, is now the neareſt way.

7 *Men inſlaved to wantonneſſe,* and, with open impudence perſevering in that ſinne: For, ſuch are a diſhonour to that *high-calling,* and will not onely give away their eſtates and liberties, to fulfill their luſts, but betray alſo their owne Lives, their Country, and their Saviour, to pleaſe their *Dalilahs.*

8 Take heed of chooſing thoſe, who are *Superlatively proud:* for, theſe will be ſo puft up with their Legiſlatorſhips, that after they have ſate a while in the Houſe, they will be apt to forget they are a part of the Commonalty, and be ſo elevated, that we ſhall hardly know how to ſpeake or make addreſſes or complaints to them without danger of being queſtioned for breach of good manners, or infringing their perſonall priviledges, which uſually they prefer before the Priviledges of the whole Commonwealth.

9 Chuſe not *men immoderately adicted to popularity,* for thoſe have ſo many to pleaſure, protect, prefer, or comply withall; that their wit, leiſure and abilities will be wholly taken up in the proſecution of private accommodations and conveniences for their Clyents, who ſhall not onely be ſerved before the publike, but to the detriment thereof alſo, rather then faile.

10 Chuſe not men reputed of a *Vicious converſation* in any kind: for, ſuch will be ſecret oppoſers of all Lawes or Ordinances reſtraining Enormities, and conſtant hinderers of bringing Delinquents to condigne puniſhment.

11 Make not choice of men *Irreligious,* or *inclined either to antiquated Superſtitions, or moderne Novelties:* for, the firſt will neither further needfull Reformation, nor be carefull of preſerving Orthodox Diſcipline or Doctrine from violation; nor much regard, ſo their temporall poſſeſſions may be exempt from payments, and their perſons from labour and danger, what hapneth to the diſhonour of God, or to the ſafetie or perdition of Soules. And, the later will advance nothing but what tends to the eſtabliſhment of his Fancies.

For, how can he advance true Reformation,
Who neither hath right Rules nor firm Foundation?

12 Elect not thoſe *Male-contents,* who are obſerved by diſcourſe or practiſe, to be enemies to the whole frame and conſtitution of our Government: for, theſe will prove ill-Counſellers; and rather deſtructive then helpefull, in repairing and curing the ruines and deſtractions of theſe Times.

13 Make

13 Make not choice of *Children under age:* for, to me it ſeemeth not onely unneceſſarie, but ridiculous alſo, to commit the managing of the moſt weighty affaires of the Common-wealth to thoſe who are not by our Lawes capable of governing or diſpoſing their private eſtates: Eſpecially, ſeeing the major part of *Voices*, which the vote of an ignorant child makes up, may confirme a Reſolution to the publike dammage.

14 Permit none of thoſe to be Elected, who have heretofore procured, executed, or countenanced oppreſſing *Monopolies*, or beene active in extorting *Shipmony*, *Coat and Conduct-mony*, or in any illegall exactions injurious to the Rights and Priviledges of the *Commons:* For, though ſome of theſe may, now perhaps, be better Patriots and otherwayes affected: yet, if there be others untainted, not unworthy of your choice; good reaſon it is that they ſhould be preferred before theſe.

15 Chuſe not men who, knowingly, ſtand *Out-lawed*, or ſo far indebted that they dare not walk abroad without protections, except in ſuch caſes as may in equitie be allowable; for, what can be more abſurd or unjuſt, then that they ſhould ſit as *Law-makers*, who ſubject not themſelves unto the Lawes in force? and what can be more unreaſonable, then to make the Fountaine of Juſtice to be an obſtruction to her owne due proceedings, to the ſcandall of that High Court which ought (as much as poſſible) to be compoſed of ſuch Members as are every way without exception? I hope the Land is not yet ſo full of beggers and bankerupts, that there may not be 400. men found in it, fitly qualified for this ſervice, without ſtraining a priviledge in this kind.

16 Laſtly, avoid in your Elections, the choice of thoſe *who make meanes to have themſelves choſen:* For, in my opinion, it diſcovereth in them ſo much Arrogance and ſelfe-conceit, that they are worthy to be rejected; though the cuſtome of the times made it heretofore ſeem no infringment of modeſtie and brought many diſcreet and honeſt men *Inſanire cum vulgo*, to be over-ſeen for company. Doubtleſſe, the cauſe of moſt of thoſe evills which are fallen upon theſe Iſlands, have been occaſioned by ſome of theſe Intruders. The falſe-hood, pride, covetuouſneſſe, hypocriſie, apoſtacie, cowardice, ignorance, partialitie, Athieſme, ſenſualitie, ſelfe-love and ſelfe-conceit of ſome of theſe, hath diſtracted, divided, impoveriſhed, and almoſt undone us at this preſent; and, the totall accompliſhment thereof will follow, unleſſe God ſhall give you grace to be conſcionably carefull in your choice of the Knights and Burgeſſes to be ſupplied: and cauſe thoſe to purge themſelves by repentance (if any ſuch remaine in the Houſe of Commons) who have intruded as aforeſaid, or beene heretofore inconſiderately and unworthily elected by others: For,

the

the chiefe Deliverers of Gods people in diſtreſſe, and their ableſt Captains and Governours, were they who modeſtly fought to put off, rather then arrogantly to intrude upon, ſuch places: And, it may be obſerved, that *Saul* was fitter to Raigne when they found him hidden among the ſtuffe, then when he tooke care to be honoured before the people.

The curſed Bramble ſtrove not to be choſe
The Forreſt-King, *till ſome did him propoſe.*

Theſe are they, the choice of whom, I ſhall humby adviſe you to avoid in your Elections, as much as poſſible you can: Yet, let your proceeding be with ſuch diſcretion, that you neither expect men abſolutely free from all imperfections (leaſt you be compelled to ſeek them in another world) nor, examine every mans failings, with ſuch ſeveritie, as may ſcandalize honeſt and deſerving men: For, the beſt are ſomtime traduced, and evill ſpoken of, by Malignants and wicked perſons, without cauſe: which may eaſily be diſcovered, by diligently examining who they are that ſpeake evill of ſuch; And, upon what grounds they traduce them: Or, by a prudent and charitable examination of teſtimonialls given on their behalfes, who are traduced.

Now, in counſelling to make choice of ſuch as may be beſt confided in, I ſhall be verie brief; becauſe, by the foregoing Cautions touching their qualifications whom you are to paſſe by, directions are tacitly given, to informe what manner of men they ought to be, who ſhould have Nomination in your Elections: To wit, Men whom you know, or believe (by their teſtimony whoſe fidelitie you ſuſpect not) to bee of upright converſations, unreprovable (as far as humane frailtie will permit) prudent, ſtout, impartiall, ſober, well-experienced, Lovers of their Countrey, grave, meek, humble, religious, and rather eminent for their vertues and abilities, then for their wealth, birth or titles: And, yet not ſo poore or meane, as to make their perſons liable to contempt, or in danger to be expoſed to a temptation through extreame neceſſities. Of theſe qualifications being aſſured, or at leaſt well perſwaded by good information (and not wilfully deceiving your ſelves, or negligently permitting others to deceive you) proceed cheerfully to an Orderly Election; and commit the event to God, without diſtruſt of his bleſſing therein: that his mercifull providence may ſupplie that, wherein your weakneſſe or improvidence may faile: and queſtionleſſe, a good event will follow.

For, when our wayes we prudently diſpoſe,
God crownes our hopes, or better things beſtowes.

But, you will ſay, perhaps, evill cuſtomes have ſo diſordered your Elections, that though you have conſidered the danger of making Choice at Randome;

Randome; or, according to their perſwaſions, who abuſed your credulitie and ſimplicitie heretofore: and, though you are alſo truly deſirous to regulate your choice according to good Adviſe: yet, ſo much is aſcribed to Cuſtome (though evill) And, the corruption and cunning of thoſe who are moſt powerfull in managing thoſe Elections may be ſuch, that the well-affected ſhall be over-borne; or thoſe contrivances perhaps practiſed, whereby your Votes may be nevertheleſſe transferred to a wrong Partie; as it hath often happened in times paſt.

To prevent this, I will offer to conſideration, what I have conceived may be helpfull againſt ſuch fraud or falſhood; and conducing to the regulating of your Elections for the time to come: And (though the wiſdome of this generation may, perhaps, deride it) I ſhall not repent the propoſall thereof; becauſe I am aſſured it will availe to the publike ſecurity, and ſhall be both entertained with approbation, and practiſed with good effects, when the time cometh in which this Kingdome muſt be reſtored to that happineſſe, which we have loſt; and ſhalbe made bleſſed, by that Reformation which we deſire. My Propoſitions are theſe.

1 That at your conventions of the Freeholders or Burgers, to elect Knights of the Shire, or Burgeſſes, no mans preſence may be admitted of, but his, who is intereſted in your Elections: For, they who intermeddle impertinently, in other mens matters, do very ſeldome buſie themſelves to an honeſt purpoſe.

2 That no man be permitted at ſuch meetings, (before or after choiſe made) to provide banquets, or make coſtly preparations, for their entertainment, by whom they are choſen: for, it is a kind of embracing his chuſers; and to me it ſeems an unproper Complement (if nothing were corruptly intended) that he who confers the benefit, ſhould be at the charge of giving Thanks; for, he that is Elected undertakes the ſervice for his Electers.

3 That either at, or before the times of meeting about your Elections, you confer together, and take care, throughly to informe your ſelves, what perſons you know, or by common Fame, conceive to be fitteſt, to ſerve the Republike, for your ſeverall Counties or Burroughs, according to the directions afore-expreſſed; and that you then give in the names of ſo many, as are conceived, and agreed upon, by a conſiderable number of voices, worthy to be preſented (be they more or leſſe) rejecting none, who ſhall be ſo brought in. And if two are to be choſen, let foure of them, and if one, let two, which have the moſt voices, make triall by Lot, to whether of them God will be pleaſed to diſpoſe the place, or places, to be ſupplied: ſo, both

God and man, concurring in their Elections, much corruption thereby will be prevented: and, where mans judgment faileth to make a right Election, Gods providence (if he hath any pleaſure in us) will correct your errours; and if he hath decreed our deſtruction, what will it the more, or leſſe, profit us, that we chuſe our own Deſtroyers, by that meanes?

This determination of Election by Lots, though it may now ſeem new, was warrantably practiſed by the Jews, in the election of their firſt King, as appeares, 1 *Sam.* 10. 20. For, the Tribe of *Benjamin* was choſen, and *Saul*, out of that Tribe, by Lot, before the Kingdom was eſtabliſhed upon him. The like courſe was taken, to ſupply the room of *Judas*, the apoſtate Apoſtle (even in thoſe Primitive times, wherein the Gift of diſcerning Spirits, was conferred in greateſt meaſure:) and after the Congregation of Believers had choſen out from among the Diſciples, thoſe two, whom (according to outward appearance) they judged fitteſt for the Apoſtleſhip, *Matthias* was elected by lot, out of thoſe two; perhaps, to be a patterne to ſucceeding times, in what manner they might beſt make choice of Officers, for prevention of a partiall election. And doubtleſſe, this way, of electing by lot, was, in after-ages, purpoſely diſallowed, omitted, and changed, as ſuperſtitious, by the fraud, and corruption, of thoſe Prieſts and Prelates, who perceived, that, if ſuch a practice ſhould be approved and perſiſted in, as warrantable; it would neither be eaſie, nor poſſible for them, to keepe the diſpoſure of Dignities, and Preferments, in their own power, for the advantage of themſelves, and their Favourites; by which they had wanted the chief pillar in their Antichriſtian ſtructure. This, other Politicians obſerving, the Civill Magiſtate, in moſt States, learned their ſubtilty, and have followed, ever ſince, their example, in vilifying or neglecting lots; and in electing of temporall Officers, according to ſuch means, or Votes, as may bring in whom they pleaſe, and effect that which will be moſt advantagious to their particular ends. Which unprofitable policie being diſcovered, if now elections by lot, were againe revived, and practiſed in the choice both of Eccleſiaſticall, and Temporall Officers, it might be a meanes to reſtore honeſty and piety to their primitive being, in Church and Common-wealth; where Officers have hitherto been arbitrarily choſen, by their corrupt Superiours, and Patrons, for private ends.

Take this Overture into your conſideration, as you ſee cauſe (for, I preſſe it no further) and therewithall, if you like the motion, take heed that you abuſe not lots, to determine what is already determined, or determinable by the Word of God, by poſitive humane Lawes, or by common reaſon; and, beware alſo that ye make not God an Vmpire in triviall and indifferent things,

things, which are at your own free choice: for, that were a ſinfull temptation of God, and a profanation of that Ordinance, which, being conſiderably and rightly uſed, may be a means of much good, and of preventing much evill. For, if the *Kings Majeſty*, *Supreme Magiſtrates*, *Officers of State*, *Patrons of Church-Livings*, and other who claime the diſpoſure of the profits, and executions of all places in Church and Common-wealth, could poſſibly be perſwaded to reſigne to the Church, and to their Countrey reſpectively (and unto whom by moſt ancient right they appertaine) a free election or nomination of Officers to all publike places; referring all ſuch particular elections, to thoſe unto whom, by calling, they moſt properly belong; doubtles honeſt and experienced men would be ſtill preferred. Yea, ſhould we refer to the Votes of both *Houſes of Parliament* (when they ſit) or to the Votes of the *Privy Counſell*, they not ſitting, the nomination of all *Officers of State*, whoſe places are void: To the *Sergeants at Law*, the voting of *Judges*, *Chiefe-Juſtices*, and ſuch like Officers: To the *Benchers* of the Innes of Court, the voting of *Sergeants*: To *Clerkes* of the Chancerie, and of other Courts, the voting of their chiefe Officers: To *Freeholders* and *Burgers*, the voting of Knights and Burgeſſes, according to their lawfull cuſtomes: To the *Vniverſities*, being firſt purged, the voting of ſending forth able Perſons for the Miniſterie, when Church-livings are void: To the *Miniſters* within a certain limit, wherein Livings of greateſt value are vacant, the voting of removing thither ſuch perſons from inferiour Cures, who are moſt eminently deſerving in the Church: And ſo proceed in all other nominations or elections *conſideratis conſiderandis*; and then let the finall determination of the ſaid elections and nominations be concluded, as it ſhall pleaſe Gods providence to diſpoſe of them by *Lot*; It ſeemes very probable that, by this means the *Reformation* we deſire would be much facilitated, yea halfe effected; and that moſt of the corruptions now complained of both in the Church and Commonwealth, would be beaten down at one blow. For, if this courſe might be taken, there would be no admiſſion of ignorant and Symoniacall *Paſtors*; there would not be ſo eaſie an entrance for *bribing-Magiſtrates*, or other corrupt *Officers*; *Men* would neither ſo glory or truſt in *Riches*, as they do; becauſe their traſh would be able to purchaſe nothing but things of it own value: *Honeſty*, *Knowledge*, *Piety*, and other *Virtues*, would be more accounted of, more ſtudied, and more practiſed; as moſt conducible to our *well-being* here, and to our happineſſe hereafter: and men vicioufly inclined, or unprofitably ſpending their times, would by degrees become more conſcionable, or more aſhamed of their courſes.

 Perhaps

Perhaps *good* and *diſcreet men* may, at firſt hearing, ſtumble at this: but, ſure I am, *incurable Fooles*, and *incorrigible Knaves*, will be mad at the motion, and never condeſcend therunto. For, if they ſhould put their preferments to God and their Country, they would have little hope of advancement: And therefore I neither expect their Vote in this *Matter*, nor their approbation of this *Letter*, for being an Inſtrument to offer unto conſideration a Propoſition ſo miſchievous to their conſtitution. Howſoever, the Overture is now made, and tendred in publike; *Valeat ut valere poteſt.* Perhaps it comes forth in a good ſeaſon: if not, God hath another time for it, whereto I referre it, and the effects thereof to his good pleaſure.

I will now conclude theſe my Letters of Adviſe, with that which muſt be the beginning of your Elections; even with a heart lifted up in prayer to God the Father, for a bleſſing on your endeavours; and, with an earneſt deſire, that you may make choice of ſuch men, as may be fitly qualified with naturall abilities, for the well diſcharging of that truſt which you repoſe in them; and, by the grace of our Lord Jeſus Chriſt, and the ſanctification of his holy Spirit, be ſo furniſhed, and ſo ſeparated, for the work which they ſhall be called unto; that they may be a means of bringing peace againe into our Borders, even that Peace which paſſeth all underſtanding; and which ſhall prevaile, to the eſtabliſhing of Truth, and to the introduction of that Kingdome, for which we patiently attend. *Amen.*

The Poſtſcript.

AS I was about to make up theſe LETTERS, I remembred (by what I have obſerved, and by ſuch complaints as I have heard) how poſſible it is, through the great hypocriſie now raigning, that, when your beſt indeavours have been uſed in theſe Elections, many Members may nevertheleſſe be choſen, whoſe performances of their duties will be wilfully unanſwerable to your juſt expectations; (eſpecially when by a long *Seſſion*, or *Parliament*, the worſt affected ſhall finde meanes how they may ſecurely know and ſerve each other, by ſecret compliances, for their private advantages, to the publike dammage; or by conceiving themſelves ſo inveſted with an irrevocable Truſt, that they are above controule:) And, when I called, likewiſe, to minde, how many (ſince this *Parliament* began) ſeeming excellent *Patriots* at the firſt, have after turned Faces about, for want of right affections, and good *Principles*, to the great griefe and amazement of their honeſt Friends; And how many accounted wiſe, upright, ſtout and religious (yea, and ſome after

after they had been deeply ingaged, both by acting, and ſuffering for the beſt Cauſe) have afterward, through ſottiſh folly, feare, deluſion, or diſhoneſtie, ſtaggered, and fallen totally from their firſt and juſt Reſolutions; I thought it fitting upon theſe conſiderations, to add, by way of *Poſtſcript*, a line or twaine touching your duties after choice made, for the better prevention of that generall deſtruction of our Liberties, which is threatned, by the ſpreading of that peſtilent *Gangrieve*. And my Adviſe to ſuch purpoſe is briefly this.

When you have elected ſuch as you conceive well qualified for the publike ſervice, you muſt aſwell endeavour to keep them, as to chuſe them ſuch, by having alwaies a watchfull eye over their demeanours, both in their private, and publike duties, and actions, ſo far forth as in civilitie, and without injurie, they can be pried into. To that end, you muſt obſerve their Aſſociates, with whom they moſt converſe; you muſt obſerve to whom they are moſt kinde; of whoſe affaires they are moſt zealous; in whoſe defence they oftenеſt and moſt readily appeare; to whom they have neareſt Relations, or ſtricteſt obligements: you muſt obſerve likewiſe, what Fame reports of their affection or diſaffection, to thoſe Courſes or Propoſitions which concerne the *Commonalty*; leaſt you looſe a *Truſtee* before you be aware. Moreover, you muſt take notice of their diligence, prudence, faithfulneſſe, or ſtoutneſſe in your Service, to cheriſh it by due thankfulneſſe and acknowledgements; and of their apparent negligence or failings; that if they be not unpardonably deſtructive, they might be awakned and lovingly admoniſhed, as there ſhall be cauſe, by diſcreet and reſpective expreſſes from the Body of your *Counties* or *Corporations*; by whom they were choſen: remembring them lovingly (if they forget it) that though they are above you, being joyned to our whole *Repreſentative-Bodie*; yet (being conſidered apart in their ſingle capacities) they are ſervants and inferiours to their reſpective Counties and Burroughs; and that, by them, they may be called to account, for every omiſſion or commiſſion worthie queſtioning; either before the preſent *Parliament* whereof they are Members, or before the next that ſhall be ſummoned: And doubtleſſe, that *High-Court* will commend and thanke you for ſo doing.

This is your priviledge by the ſupreme Law, called *Salus-Populi*, which is the moſt ancient, and moſt undeniable Charter, yea the ſumme of all the Charters in the world, tending to the preſervation of humane Society: and whatſoever goes about to take from you the benefit of this Law, is not onely a Traitor in the higheſt degree; but (againſt him ſo endeavouring) doth make alſo every thing, without exception, to be lawfull, which is neceſſarie to the eſtabliſhment and preſervation thereof. By this *Law* the *Parliament* humbly

bly requires of the *King*, that which pertains to it owne and our ſafety, in the preſervation of thoſe Priviledges which are eſſentiall thereto; and, by the ſame *Law* you may freely petition for, and boldly claime from all *Parliaments*, whatſoever is neceſſary for the generall ſafety; and from this *Parliament* in particular, without feare of deniall: For, I can witneſſe their incouragement hereunto, by their cheerfully accepting of, and by their open return of thanks for Petitions in that kind.

Now therefore, to crown your Elections, and to ſecure your own ſafety, if there be any of your *Knights* or *Burgeſſes* whom you know, or probably ſuſpect to be unfaithfull in their *Truſt*, by holding intelligence with your enemies; by doing his duty negligently, or not at all; by complying or plotting with Malignants (as in the conſpiracies and apoſtacies of *Waller*, *Hotham*, and ſuch like) by protecting, countenancing, or concealing dangerous Delinquents; by cunningly obſtructing the courſe of *Juſtice*, or *Propoſitions* tending to the common welfare, or advance of Piety, and good manners; by diſtracting or dividing the Miniſters or Agents of Parliament in their execution of their *Ordinances*; by diſcountenancing, oppoſing, or diſplacing thoſe from imployment in the publike ſervice, who have given eminent proofs of their uprightneſſe, fidelity, and good affection to their Countrey: If, I ſay, any whom you have choſen, ſhall have by theſe, or by any ſuch like courſes, juſtly cauſed jealouſies to ariſe; let (according to equity, and your late Covenant) information be ſpeedily exhibited againſt them, with ſuch proofs and probabilities as you have thereof: that ſuch may be purged, or removed, and others (if need be) elected in their ſteads; for the abating of your feares, and for the prevention of your detriments; either of which are conſiderable motives.

By this Courſe you ſhall make thoſe perhaps, who will grow over-bold with your *Truſt*, to act more honeſtly for feare, if not for Conſcience: And every faithfull *Knight* and *Burgeſſe* in the Houſe will be both advantaged and well pleaſed to have this band applied, to keep their looſe companions cloſer to their dutie; yea they will think themſelves the ſafer in their work, when they perceive your eyes are open to watch for them, and to take care that they be not undermined and betrayed by thoſe whom you have ſent in among them. If the reſt be offended, you need not care; and for my part I do not; though I know they will be vext at my Advice, and do me what ſecret miſchiefe they can.

If you neglect this courſe, & this care over-long; the *Malignant Partie* will perhaps, be as prevalent in the *Houſes of Parliament*, as they have been in the King-

Kingdome: and, either peremptorily caſt forth your juſt Suits and Complaints, or els make them miſcarrie, or be quite ſtifled, by Committees neglecting them; or els prepared and miſ-informed, to make them tedious, if not miſchievous, to the Petioners. Such things have been poſſible heretofore, and I ſee no ſuch amendment among us, but that ſuch things may be as poſſible hereafter. Therefore, practice according to this Connſell, and do it quickly, before it be too late; and yet better too late then never: For, if we muſt periſh, it is more noble and more manlike, to ſink diſcharging our duties with courage; then to ſhrink from them, and fall ſneakingly, with fear.

Much more I have to ſay: but, Sin *and* Pride
Yet, cannot well, the voice of Truth abide.
So wicked, *or ſo* good, *we are not growne,*
To heare that ſaid, which muſt, ere long, be knowne;
Nor will ſelfe-love *take warning, care or heed,*
(*By what is* paſt) *to help what may ſucceed.*
Nor will I further urge it, till I ſee,
My labours will to better purpoſe be.
Malignant Falſhood, *and* Detraction, *too,*
Have parts to play, and ſome black works to do
Which muſt be done, and undone, ere I ſhall
With profit, publiſh that which muſt befall:
And, then (*though nev'r ſo wiſe our* Charmings *are*)
The Scorners, *and* Deafe-Adders *will not heare;*
But ſcoffe, and perſecute me, till their ſpite
Have ſcowr'd off all my ruſt, and made me white.
Gods violls powred-forth; *yet, makes not them*
So ready to repent, as to blaſpheme.
His Hammer *doth not ſoften, but obdure:*
The Bile muſt break, before the *Cere-cloth* cure:
For, while the Plague-ſore *ſwells, the Patient growes*
So mad, he takes his friends to be his foes:

And

And will not be adviſed, till he leaves
His ravings, *and* Gods-marks *on him, perceives.*
But, when my houre is come, I will be bold
To ſpeak, what I am prompted to unfold.
For, therefore was I borne; yea therefore, yet
I live, to tell men that which they forget.
And, though but few regard what now *I ſay,*
Some do; and moſt men will, another *day.*

Your true-ſpeaking, and faithfull Servant,
and REMEMBRANCER,

Geo. VVither.

Printed by R.A. 1644.

A

No Date.

The Doubtfull Almanack.

[HAZLITT, No. 35.]

THE DOUBTFULL ALMANACK.

OR,

A very ſuſpitious preſage of great *Calamities* yet to enſue.

By G. WITHER.

WHere the Head is not obeyed, it is in vain to ſeek remedies: that State muſt needs fall in peeces, where out of point of Conſcience the ſoveraign powers are maligned, for no other thing more then for preſſing Conformity to wholſome commands: It is held a bad ſigne of reconciliation, when after the long feude between two enimous parties there ariſeth a third, a perfect neuter equally diſtant from both, ſtill favouring the weakeſt, till at length it ſelf becomes the ſtrongeſt; difference is ſooner comprimed between two then three: the third ſtanding as a partition wall of purpoſe that the other ſhould not joyne. It is obſerved by *Joſephus*, the great Cronographer of the Jews, that in Jeruſalem (when the time of its long before denounc'd deſtruction by our Saviour drew neer) there were three Leaders of that civill and lamentable diſſention amongſt them: the City being divided into the juriſdiction of the Temple, the high and the lowe Town; it is recorded by the ſame *Joſephus*, that the Governour of the Temple, and Captain of the Chief Town had often times come to an agreement, had it not been for him of the Baſe Town; in like manner that the Chieftains of both the upper and lower Towns had eaſily come to reaſon, had not the Captain of the Temple ever oppos'd: for ſuch is the nature of Civill diſtraction where three are intereſt in it, there will ever impede the correſponding of the other two; leſt they ſouldred into

one ſhould charge him, *vi unitâ:* therefore keeping them enemies, he is ſure of ſubſiſting, if not of gaining; but once made friend he is certain to be reduc'd, if not ruin'd. To ſet the ſtaffe at our own doore, and to come a little nearer home*:* At the firſt riſing of the thrice unhappy diſſenſion in *England* for a long ſeaſon, there was no talk but of two parties ſtanding upon the punctilioes of their own Rights, that of Kings, challenging the full extent of his Prerogative, th'other of the Parliament, maintaining the Petition of Right, and Priviledge of Parliament; And although theſe had ſome ſharp encounters, yet were not good men out of all hope of reconciling them; as witneſſe the great hopes (yea almoſt aſſurances) that to judicious men did appear of it twice at *Oxford*, and far more clearly for a good many daies at *Uxbridge*; but when once the Independent party burſt out, and ſung no note but a Baſe; when they came not onely to preſence, but to precedencie, yea preſidencie: *Deus bone quantum incruduit malum*! to what a height ſwell'd the tide of our miſeries: *Quo cruore madebant omnia*! what blood hath been ſpilt? how is peace not onely deferr'd, but, as ſome are jealous, even delaid*:* ſo that we may but truly ſay with Philoſophers, *Omnis Ecclyſis ſit interpoſitione tertii:* The matter is but marr'd (if not quite deſtroy'd) by the intervening of a third. Whether this partie hath not tried *le ſec et le vert* (as the Frenchman ſaith) what lies in them both in Countreys, Towns, and Citie. *Cætera ſilentio præterienda*, I dare go no higher, to keep the wheel off this factious Civill broyls ſtill afoot, let thoſe enquire it who by their daily undoing have moſt reaſon to reſent it.

The next *malum omen* which offers it ſelf as *Avis ſiniſtra*, an unluckie bird auguring the continuation, if not an increaſe of our miſeries, is, that Sects and Schiſmes, *Abſolon* like, ſit at the entrance of the gate, courting, enticing, alluring, and fawning upon all paſſengers to the intent to win them to her, and to wear her livery. And becauſe I have toucht upon *Abſolon*, let us ſee if his proceedings in the atchievement of his wicked deſigned purpoſe, from the beginning to the end of it, doth not, *per omnia quadrare*, up and down the ſame, with the courſe of Hereticks and Schiſmaticks in theſe dayes; let us then ſcan his actions, and take his carriage apeeces*:* *Abſolon* not ſo foule within, but as fair without; proper of perſonage, beautifull of viſage, quaint of language, affable in carriage, pitifull and compaſſionate toward Suiters in his uſage: he ſits at the entrance of the Kings gate,

every

every man may have acceſſe to him: If ſome abaſh'd, or rather daunted with the preſence of his gallant feature, glittering apparell, or conſideration of his high dignity, as being not onely King *Davids* Son, but *Heir apparent to the Crown*, why *Abſolon* will call him to him, ask him his matter, and that he may have him the readier, he offers him his hand to kiſſe, the better to encourage him, he would hear his cauſe out, and whatſoever it were in its own nature the Plaintiffe ever departed from *Abſolon* poſſeſt with the juſtneſſe of it, and that it might have paſſed on his ſide, had not King *David* and his Officers of Juſtice been in fault through their negligence, if not worſe: *Thy cauſe is good*, ſaith he, paſſing good queſtionleſſe, *but there is none deputed by the King to hear thee. By the King*, oh what a blow doth *Abſolon* give his Father here! he inſinuates the King to be wholly careleſſe of the welfare of his Subjects, although Prince was never more tender; he endeavours to make the world beleeve, that he cared not which end went forward with them: but were *Abſolon in ſolio* had he to do as he ſhould (leaſtwiſe as he would) matters ſhould not be ſo carried: *Quid ſibi vult Abſolon?* what means *Abſolon* by all this? Surely to withdraw the heart of the common people from his Father, and to faſten them upon himſelf; knowing full well, that if he could be maſter of their affections, he ſhould ſoon have both their hands and purſes: that being the load-ſtone that drew the reſt: *Abſolon* was reaſonable well aſſured of that; what's behinde? A fit place, and that ſomewhat remote from Court is to be thought on, where he may have ſome time and opportunitie to draw to a head, for neer *David* that could not ſo well be done, he having too many ſage and truſtie Worthies about him, that would ſoon cruſh his cockatrice in the ſhell; *Abſolon* hath a clue for this, a way to bring't to paſſe, the better to effect it undeſcride, he varniſheth with Religion; in all humble wiſe he acquaints his Father with a Vow he had made of ſuch a ſacrifice, that he would offer unto God in caſe he ſhould ſee his Fathers face in peace (after his baniſhment for his unnatural murther of his brother *Ammon*) he earneſtly ſollicites leave for the accompliſhment of this ſacrifice in Hebron, King *David*, (well meaning *David*) as gladly condeſcends to the motion as twas him crav'd (a Prince a great while ſince *Davids* daies did himſelf the greateſt injurie when he intended to his people the greateſt boon) joyfull that his Son of a murtherer was become a ſacrificer: diſmiſſeth him to his ſacrifice, not onely with a conſent, but

a bleſſing: *The Lord God accept thy ſacrifice*: *Abſolon* hath his aime both to King and people, forthwith he mounts his Chariot, and with a train but of fiftie Laques, and two hundred choſen men out of Jeruſalem he ſpeeds unto *Hebron:* there indeed he ſacrificeth, yet ſends to Giloh to *Achitophel* while he offered; nay the ſame Scripture obſerveth, 2 *Sam.* 15. 12. *That during his ſacrificing the conſpiracie grew ſtrong.*

Lewis the 11. It is recorded of one of the moſt politick Kings that ever reigned in *France*, that he ever held his moſt ſerious and important conſultations and ever expedited his weightieſt affairs in a Monaſtery; when the world thought that the good King went ſo often thither for no other reaſon but his Souls health, *viz.* to make his Confeſſion, receive Abſolution, hear Maſſe, receive the Sacrament, and the like, (which the ſimple vulgar thought the onely buſineſſe of repairing unto Religious Houſes) King *Lewis* was contriving how to undermine the Conſtable of *France*, who put him in fear of joyning either with the King of *England Edward* the fourth, or *Charles* Duke of *Burgundie*, both them his profeſſed Enemies. *Lewis* in his Monaſtery ſpent his Canonicall houres, in projecting some way to caſt a bone between his two confederate Enemies, to ſet them at odds one againſt the other, the better to draw one of them, *viz. Edward* of England into League and Amity with him, which he effected both to the utter confuſion of the *Conte* St. *Paul* the Conſtable; and to the ſmall profit of the Duke of *Burgundy*: theſe, and the like, were the Beads that he ſaid daily over during his abode in his Monaſtery. Oh nothing is ſo favourable for the covert of black deſignes as ſome exerciſe of Religion: be ſure that be ſtrongly pretended when ye mainly intend this; and all's well. To act devotion whileſt one plots villany, frees the deſigne not onely from ſuſpition, but procures a good opinion to it: men have been, are, and ever will be taken with fair out-ſides: they not being able (for the moſt part) to ſee clear through this glaſſe: (*Sed hæc per tranſennam*) by the by this. Let us return to our matter. And having ſeen *Abſolon* act his firſt part, let us ſee how ſte behaves himſelf in the ſecond: why now knowing his own ſtrength, having well conſidered the concourſe of people to him, view'd their number, obſerved their qualitie, he takes off the mask, ſhews himſelf to the world in his own ſhape, cauſeth it to be proclaimed throughout the Land by ſound of Trumpet, that *Abſolon* was King in *Hebron.*

David perceives too late, that *Abſolons* ſacrifice was no peace-offering upon

upon the receit of the news, and true intelligence of the ſtrength of the rebellion; he is fain to flie for't, leaving Jeruſalem to a new Maſter, who is not long before he takes poſſeſſion of it; all men flocking to him, and worſhiping a riſing Son, except *Sadok*, and *Abiathar*, Gods chief Prieſt in ordinarie, and ſome other, thoſe ſtuck to *David:* although little reaſon in humane judgement for it, yet to *David* they adhere: theſe were orthodox Seers, call in to Gods vineyard, Gods way, theſe men would not countenance rebellion with their preſence, they will hide for it rather; they knew that although it were an ill weed, and grew apace, yet it is not of long continuance, but is at length cut down, theſe two Prieſts of God with their Sons will uot applaud it, though triumphing. But not to digreſſe from our Story.

Abſolon makes a glorious entranee into Jeruſalem, there takes poſſeſſion of the Palace royall; nay to make known to the world in what vile eſteeme he held his Father, and fearing leſt men ſhould not take notice enough of it, he defiles his Fathers Concubines in the open view of Jeruſalem: and that all men might know that he had as good a will to deſpoil his Father of his life, as of his honour; he marcheth into the Field with a puiſſant Army, and give him but a pitch'd battel both for King, and *David*; where had not God miraculouſly ſtood to him, *Abſolon* of a traiterous, perfidious Rebell, had become a rightfull King. I have done with the example, and ſhould come unto the Parallel: were it not that one thing I obſerve in the Cataſtrophe of this memorable Story, will not let me ſlip over it before I have toucht it: *Abſolon* is routed, yea I may juſtly ſpeak it, hang'd up for his unnaturall and undutifull rebellion, by God himſelf; his chiefeſt ornament ſerving for his halter: yet *David* by his deſerved deſtruction was not onely enſur'd of his life, but reſtored to his Crown and priſtine dignity: one would think that *David (Si quis mortalium alius*, if any man living) had no cauſe to be ſorie for his riddance out of the way, and was he not? ſo it ſhould ſeem by that moſt heavie, dolorous, and pathetick dittie that he breath'd forth at the tydings of his fall: *O Abſolon, my ſon, my ſon, would to God I had dyed for thee, O Abſolon my ſon, my ſon. Abſolon* that formerly murthered one of his brothers (and that at a feaſt in his own houſe) *Abſolon* that had endeavoured, all in him, to ſteal the heart of his people from him, by ſlandering his Government, and promiſing mountains if he could but once get to the helm; (a wile much practiſed amongſt us within theſe few yeers.) *Abſolon*

that had in the clear day light openly defil'd his Fathers bed; *Abſolon* that had not onely privately conſpired to take off his Crown, but openly fought his life in a bloodie battell. *Abſolon*, who built his imaginary greatneſſe upon no other foundation then the ruine of his Father: yet the death of this *Abſolon* doth *David* take ſo ill, that his victory is no victory with him, becauſe he is not alive: nay he preferres his own life to his own: *Would God I had dyed for thee, O Abſolon my ſon, my ſon.* Beſide *David* could not chooſe but apprehend *digitum Dei*, Gods ſignall juſtice upon his Son for his notorious rebellion, and his marvellous mercie toward him in his preſervation. *Cui igitur in lacrymas effunditur David*; What means *David* to take on in this manner? whereas to all mens thinking he had matter of exceeding great joy, triumph, and thankſgiving. *Naturam expellas furca licet tamen uſq; recurret:* It is an old ſaying, Murther will out; and it is a true ſaying, Nature will not be hid. *David* lookt upon the perſon of *Abſolon*, *Oculo affectus*, and *Oculo ſenſus*, with the eye of the body, and eye of naturall affection. Upon his converſation he onely lookt with the eye of underſtanding, and that of grace; we are more moved for the loſſe of that wherewith the bodily ſence and naturall affection are delighted, then we rejoyce for the removall out of the way that, whereby Gods Law is ſlighted, and humane ſociety violated.

Again, *David* although a man after Gods own heart, yet *David* had the ſeeds of corrupt nature in him ſtill; it is *Proprium quarto modo* to nature, *Quod Deus vult, nolle*; to antipodize God, to walk with our heels againſt his head. A third cauſe of *Davids* ſo lamenting the death of his ſon *Abſolon*, although ſo ill deſerving at his hand, was queſtionleſſe this: *David* did well conceive (as being a Prophet) the horribleneſſe of *Abſolons* offence, it being unnaturall rebellion, which God deteſteth as witchcraft, which witchcraft is an abſolute deſerting of God, and cleaving to the devill his profeſt enemie: *David* therfore weighing the crime, as alſo the manner of his ſons puniſhment for it, how that he was taken away in his ſin, having no time given him to repent him of it, might juſtly fear the loſſe of ſoul as well as body, which to *David* could not but be the ſubject of incredible grief. Now let's compare the parallel of Sects and hereſies in their accuſtomed proceedings with this example of *Abſolon:* do not the Sectaries firſt ſhew the Syrens face? can any make more outward ſhew of piety, purity, ſanctity of life then they? Do any talk more of God, of truth, of

ſtanding

ſtanding for the Goſpel of Chriſt? Do they not poſſeſſe all men with the goodneſſe of his matter, of his ſtate in grace, of his undoubted ſhare in heaven in caſe he ſide with them? Do they not humble themſelves to the kiſſing not onely the hands, but the feet of thoſe they deſire to win for their proſelytes? while they are in their minoritie, pretend they to deſire ought elſe ſave to enjoy the freedom of their conſciences in the profeſſion of the truth of Chriſt? Term they not themſelves the poore deſpiſed flock? Stand they not onely in the gates, but in the ſtreets, corners, alleys of Towns and Cities, of purpoſe to woe and allure ſilly folk unto them? Make they not men beleeve, that if (with *Abſolon*) they were made Judges in the Land, and had the abſolute power of controulling, that all things ſhould be in far better condition? Do they not perſwade that where they rule, God rules, and no where elſe? Do they not ſeem to ſorrow chiefly for our ſorrow, in that none is appointed either to relieve or right us? Have they not often profeſſed, that they could be content to be made anathema from Chriſt (preſuppoſing more intereſt in him, then perhaps Chriſt himſelf well knows of) ſo that we were but grafted in to him after the manner that they are? Have they not ſubſceptitiouſly ſtole away the heart of the people from the ſupream and undoubtedly lawfull Magiſtrate; *Vellicando, detractando, inſumulando,* by calumniating, ſlandering, falſly reproaching to his government? And now that they are grown to a conſiderable (may I not rather ſay) a formidable partie; after they had obtained liberty to go a ſacrificing (what if a man ſhould ſay a whoring, were it any hurt think you?) after their own inventions: and that I may take up that ſaying with a great deal more juſt reaſon for Chriſt, then ever the Scribes and Phariſees did againſt him, *Behold how the whole world runneth after them*: Now, I ſay, that they are grown to this height, how do they look upon us now? marry now as riſeth their good, ſo riſeth their blood; the viſard is off now: they muſt ſay now, *Et flectere ſi nequeum ſuperos Acheronte movebunt*; all ſhall topſi turvie before any ſhall marre them: they have no part in *David*, (they) nor portion in the ſon of *Jeſſe*: Every man of their new Iſrael to his tent: they know full well that if a lawfull King and lawfull Government be once eſtabliſhed, a joyfull calme muſt needs enſue, and put an end to theſe our ſo long continued tempeſts; this name of peace is a very *mors in olla* to them: they fear right well, that the eſtabliſhing of that will be their downfall; the Dagon of their notorious

notorious purpoſes muſt needs fall before Gods Ark of peace, they will none of it therefore: it ſtrikes at the root licentious Anarchie; keep him out, cry they, while he is out; they that have now the managing of the Kingdom ſhould do well never to truſt (him) more, or to ſuffer him to have any thing more to do with it: and theſe men have ſtopt the tyde (with their powerfull although pernicious influence) of our (not long ſince) ſtreaming joyes, if not quite turned it: doth it not hence appear, that Schiſme is up and down Abſolonniſme, both in Prologue and Play. Indeed I muſt needs confeſſe, that in th'epilogue there may be ſome difference, for we read that *Abſolon* for his deteſtable rebellion againſt his own Father, and his King, was hang'd up by the haire of his head; but the haire of theſe men is ſomewhat of the ſhorteſt for that purpoſe; ſo that of neceſſitie uſe muſt be made of another thing. But ſeeing that theſe wiſe men ſtill bear ſuch a ſtroak, and can hinder the current of our long hop'd for quiet, without being checkt or chid for it, nay which with confidence in the fact, it preſages to me that God hath ſtill a controverſie with us; that God who is the God of peace, and ſtiles none of his ſervants (whatſoever graces they have been otherwiſe endowed with) the children of God, ſave onely the peace-makers; I fear, I ſay, that this God of peace doth not yet hold us worthy of ſo great, and ſo an ineſtimable benefit as is that of peace: but that by reaſon of our grevious ſins (a catalogue whereof follows) *His anger is not turned away from us, but that his arm is ſtretched out ſtill.* Iſa. 9.

FINIS.

1647.

Major Wither's Diſclaimer.

[HAZLITT, No. 36.]

MAJOR

Wither's Diſclaimer:

BEING

A Diſavowment of a late *Paper*,

ENTITULED

The Doubtfull Almanack.

LATELY PUBLISHED

In the name of the ſaid Major WITHER.

AMong the many abuſive *Practiſes* and *Pamphlets* now frequent, there is a *Paper* lately printed, and ſold, called *The Doubtfull Almanack*; which being Publiſhed in the Name of *G: Wither*, is therefore commonly reputed to have been compoſed and ſet forth by *Geo. Wither* Eſquire, lately knowne, by the Titles of *Captaine* and *Major Wither*; who having had a view thereof, and conſidering how great an impudence it is in the *Divulger* to intitle him thereunto, and how injurious, Forgeries of that nature might become if they ſhould be tolerated or paſſed by without diſlike; He doth hereby publikely diſclaime the ſaid *Paper*, as neither of his making, nor juſtifiable in its own nature; And proteſteth that though it were as worthy the owning, as he could wiſh it had been; yet, he is nomore ambitious to father other mens beſt *Fancies*; then deſirous to be thought Author of their baſeſt, and moſt miſchievous *Inventions*.

Excuſe him therefore if he make haſt to ſend abroad this *plea of Diſclaimer*, eſpecially ſeeing he conceiveth, there is aſwell *Malignancy* couched in the *Diſcourſe*, as injurious dealing in the manner of recommending it to the People: For, that which to him appeareth to be principally deſigned (though it maketh a ſhow of ſomewhat els) ſeemeth to be of a very dangerous and ſeditious conſequence; and to be nothing ſutable to that *Piety* and *Peace* which is pretended by the *Author*: And if the Peece be well heeded and conſidered, he conceiveth it will be found an *Engine* contrived to helpe blow that *Flame*, which is too much kindled, and to widen that *Breach* which is too farre inlarged already, and which *Flame* and *Breach*, the ſaid Major *Wither*, upon whom that paper is falſly fathered, hath ferioufly (though without thank from the generality of either Party) endeavoured to quench and cloſe up to his utmoſt power.

It was not his intention, to expreſſe any thing in confutation of what is contained in the paper, but only to acquit himſelfe from being Authour thereof; yet, for prevention of what evill may els enſue, he thinks it his duty having juſt occaſion given to ſignifie what he ſuſpecteth both of the matter, and the Author, which in plain tearms is this; that the *Author* is ſome Malignant *Incendiarie*, who according to the ſtrength of his wit contributeth to that ſecret *Deſigne*, which is proſecuted by other Jeſuiticall Projectors to ruine theſe Kingdomes, and to re-advance Tiranny and the Throne of *Antichriſt* among us; And that to whomſoever he ſeemes to adhere, that, whomſoever he openly ſtrikes at, and whatſoever he diſſemblingly pretends, his main ſcope is to encreaſe the Rent, and to divide the *Nations*, the *King*, the *Parliament*, and the *People* further from each other; and by exaſperating the *Preſbyterians* againſt the *Independents*, and the *Independents* againſt the *Preſbyterians*, to renew the war, to the weakning, or tearing of all in pieces, that ſo either the enraged and untamed *Lyons*, or *Leopards* at home may prey upon us; or, that when we have acted over the fabulous Battailes of the *Frogs* and *Mice*, we may be devoured by the *Kites* and *Eagles* from abroad,

And, this may juſtly enough be ſuſpected, though there were no

no other probabilities thereof, but the ſaid *Authors* acting of a *lie*, in fathering the ſpurious iſſue of his brain upon another man without his conſent or knowledge, that he might play the Incendiary with the more ſecurity, at another mans hazzard: For he hath ſufficiently manifeſted thereby, that neither he himſelfe nor his *Deſigns*, are ſo honeſt as they ſhould be; And doubtleſſe, if that God had beene in his heart, whoſe name in his Paper, he hath ſo often taken in vaine; or, if his zeale to the preſervation of purity in Religion had been as hearty and as true as he would have inſinuated; that *Religion* would have informed him, we ought not to make a lie for God; much leſſe to the injury, or diſadvantage of our Brother.

But, by the thanks which was this day given unto the ſaid Major for the Paper, by ſome who believed it to be his, and by the commendations which is applied thereto by many, the Malignancy of the ſaid Paper ſeemth to be either none at all, or ſo couched, that every Reader cannnot diſcover it; And indeed, the poyſon is ſo cunningly infuſed, that it may be received, and operate alſo ſo inſenſibly, that the miſchieſe may be done, before it will be diſcovered, that any thing elſe but a benefit was intended. Be pleaſed therefore, for your better diſcovery thereof, to examine the Authors parallelling of the *King* and the *Parliament*, with *David* and *Abſalom*. For, though to blind your eyes he confounds you in the *parallell*, and puzzells you in the *Allegorie*, with an Application thereof to *Sectaries* and *Schiſmaticks*, whoſe inſinuations and Treacheries he alludeth to the practiſes of Rebellious *Abſalom*; yet if you heed his legerdemain and what is caſt in, whileſt you are looking another way; and what reall Friends of our are covertly ſtabbed whileſt they pretend to be in a furious purſuite of our ſeeming enemies, you ſhall find that your *Almanack-Maker* who uſurpes the name of *Geo: Wither*, is likely to be aſwell a fatherer, as a *Preſager*, of the Calamities which his *Prognoſtication* ſaith are yet to enſue.

Let them who yet perceive not this jugling, but take *Major Withers* Spectacles and read the laſt five lines of the third page of that *Doubtfull Almanack*, eſpecially theſe words in a parentheſis, (*a Prince a great while ſince* Davids *daies*, *did himſelfe*

the greateſt injurie, when he intended to his people the greateſt Boon) conſider well theſe words; for by them, weighed with what precedes and followes you may plainly perceive the Authors opinion of a large bounty and indulgence in the King toward his Parliament, and of of a traiterous ingratitude of the Parliament towards him.

In the fourth page he hath theſe words, *Oh! nothing is ſo favouable for the Covert of black-Deſignes, as ſome exerciſe of Religion: Be ſure that be ſtrongly pretended, when you mainly intend this, and all's well: to act devotion, while one plots villany, frees the Deſigne, not only from ſuſpition; but procures a good opinion of it*; And that this is ſpoken to inſinuate that the *Parliament* hath under the colour of a Religious Reformation, abuſed the Kings Grace, and his truſt repoſed therein, it ſeems very manifeſt, by the dependence it hath on what goes before, and by the impertinency of that clauſe to any other purpoſe: For, the *Parallel* is not yet reſtrained to the *Sectaries*, but relateth to thoſe for whoſe ſake, as he ſaith, *a Prince a great while ſince* Davids *daies, did himſelfe the greateſt injurie by intending the greateſt boon to his people*; which muſt unqueſtionably mean the Parliament and the Priviledges by him granted thereunto, or ſignifie nothing; as muſt alſo that which followes in the fifth page, (mentioning *Sadocks* and *Abiathars and Gods chiefe Prieſts in Ordinarie, ſticking cloſe to* David, &c. For it appears as if purpoſely inſerted, to illuſtrate the faithfulneſſe of the *Prelates* and thoſe *Court-Chaplaines, with their companions of the Clergie*, who followed the King when he deſerted the *Parliament*, and tacitly to impute traiterouſneſſe to thoſe, who adhered thereunto, in their *Abſalom-like* Rebellion againſt the *King*, as he would have it underſtood by his *Parallel.*

A little afterward, in the ſame page, you may perceive him following his falſly applyed *Allegorie*, to the giving of the *Parliament* two other ſecret wounds, as he perhaps hoped; The one by inſinuating, as if they had raiſed their Armies with no better warrant then *Abſalom*; and to as wicked a purpoſe, which is intimated in theſe words, though ſcarce ſence; *He marched into the field with a puiſſant Army, and give him but a pitch'd battel, both for*

for King and David; The other wound which he ſeems to hope he ſhall give them, is, by intimating that they had unjuſtly ſlandered the Kings Government, and abuſed the people with faire promiſes, to place themſelves at the *helme*; which (he ſaith) *is a wile much practiſed among us within theſe few yeares*, and whom can he mean hereby but the *Parliament*, though they have given no juſt occaſion that he ſhould ſo mean? for neither the *Independents* nor *Preſbyterians* by themſelves can bee ſaid to have aſſumed on them any Supreme Government.

In the ſixth page (though in a confuſed manner) the Story is made uſe of alſo to hint unto the People (as very probably appears) by *Davids* indulgence to *Abſalom* (notwithſtanding his horrible unnaturall rebellion) how tenderly ſenſible the *King* is of the great plagues which are like to fall on his *Abſalom-like Parliament*; and yet, how ſtubbornely they ſtill perſevere in their Rebellion againſt him, yea, this Author ſeems deſirous to have thereby inferred (if his perplexed expreſſions could have reached thereunto) that the *King* is and was ſo far from being an enemie to the *Parliament*, or from ſeeking the deſtruction thereof, that he could be as well content to die for the preſervation thereof, as *David* was, for the ſalvation of his Sonne: If this be not his meaning, it is hard to ſay what meaning he hath in all that which is inſerted of *Davids* greeving for *Abſalom*: And, if that be his meaning, then what opinion he hath, of the *Parliaments* arming in defence of the peoples Priviledges and ſafety, it may eaſily be judged. And if it may juſtly be inſinuated, that the King is, and hath been ſo affected, as this *Prognoſticator* would by his Paralell imply (and as many do now begin to perſwade the People as farre as they yet dare) then doubtleſſe all the world is not able to excuſe the Parliament and their Adherents, from being as trecherous and ungratefull as *Abſalom*; Let the King (in Gods name) be juſtified or excuſed, or his failings connived at, ſo far forth as it may ſtand with juſtice and charity; yea let that be given to *Cæſar*, which is due unto *Cæſar*, but let Gods due and the Peoples Rights and Priviledges be therewith preſerved.

Now to colour over all his malignancy (hitherto not ſo fully

fully ſhadowed, but that it might have been deſcride, without ſome other cloake or evaſion) that Authour leads you aſide, by improperly making the *Sectaries* ſeeme to bee his intended *Parallel* to *Abſalom*; which, how abſurdly it will quadrate with the *Story*, let the prudent judge. If the *Independents* or *Sectaries* (call them what you pleaſe) may be ſo juſtly parallelled with *Abſalom* as this Pamphleter affirmes, let them look to it whom it concernes; The *Major*, for his part, reſolveth to be as wary as hee can, neither to juſtifie the wicked, nor condemne the innocent, but to looke to his owne wayes, and his owne heart, as well as he may: And (if his councell might be taken) would adviſe his brethren of both Parties, that their affaires might be mannaged with ſo much juſtice, prudence and charity, towards all men hereafter, that the wheat may diſcreetly be divided from the ſtraw and the chaffe, by the flaile and the fan; and not purged according to the humour of thoſe Incendiaries, who will ſet the whole barne on fire, if they be not looked unto in time.

It is plainly enough to be ſeen without an extraordinary *Perſpective*, and to be fore-ſeen, without an *Almanack*, what Deſignes are now in proſecution, and what will certainely follow, if the bitterneſſe of contradictory Parties be not ſweetned with more charity and diſcretion then yet appears among us; and it is evident how little hope there would be of having it ever otherwiſe, if every man ſhould ingage himſelfe as wilfully and as unreaſonably, to ſtrengthen *one Party*, as many doe, and none be as *third Perſons* or *Mediums*, to cement us together, before the policy which is now working, hath irreconcileably divided us, to our irrecoverable deſtruction.

Thus much hath Major *Wither* thought fit to ſignifie upon the occaſion offered by the divulging of the fore-ſaid paper in his name; not for ſuch ends as may be perhaps imagined; but, leſt by being ſilent, he might faile of his duty, and have many other things falſely imputed unto him, and father'd upon him hereafter, to the wronging of himſelfe and his Readers, whom he would not willingly permit to be deceived by ought divulged in his name. He is neither of *Paul*, nor of *Apollo*, nor of *Cephas*

Cephas, but as they are of *Chriſt*; nor againſt any but in that which is againſt him, and his Kingdome: nor hath he ſo learned him, as wittingly to ſeek his owne peace, or profit, by dividing from, or by adhering to any *Party*, to the infringement either of the peace of Chriſts Kingdome, of theſe Kingdomes, or of his own conſcience: but hath ever endeavoured, according to his power, to put himſelfe into ſuch a Chriſtian, and civill poſture, and ſo to continue therein, that he may be an inſtrument of generall reconciliation, and one of thoſe *Peace-makers*, that ſhall be numbred among the Children of God, whatſoever he be eſteemed among men. And he having hitherto ſpoken for himſelfe in a third perſon, will now add a briefe concluſion thereunto, in his own Perſon, and in his proper *Straine*.

This *Brat*, to him that got it, I return;
Or, to the Pariſh, where the ſame was born;
Leſt halfe the *miſbegotten* in the Town,
To finde a father, at my doore be throwne:
Or, leſt they ſhame me; or, may me conſtraine
To father more, then I can well maintaine.
For, you already in moſt houſes finde
So many ſeverall children, in this kinde,
Of my begetting; and, I have at home
So many too, not ſtrong enough become
To walk abroad) that I much more had rather
To let my neighbours thoſe *Eſcapes* to father,
Then father theirs; although it be no ſhame
To have them known, and called by my name.
This *Baſtard* is not like me in the *pace*,
Nor in the *language*; neither in the *face*,
Nor in *condition*, ſo reſembling me,
As that, it mine, it may appeare to be.
For, when two Parties I do guilty know,
I ſtrike not one, and let the other go,
But give them all their due, without regard,
Or feare, of what may follow afterward;
Though oft thereby I faire preferments loſe,
Diſpleaſe my Friends, and multiply my foes.

I am not ſo reſerved, as to make
(As this man did) a *Doubtfull Almanack*,
Of that which might be certainly foretold,
If they whom it concernes regard it would.
Nor will I do it, though I ſhall be ſure
Of ſuch requitall while my dayes indure.
And they who doubt this, ſhall their errour ſee,
As often as occaſions offred be.
But ere I next adventure on the Preſſe,
I meane to get my ſelfe another *Dreſſe*;
And come forth cleare from dirt, late ſprinkled on me.
Mean while, I'm pleas'd, that they who wrong have done me,
Should brag a while; and have a time to ſhow
Their malice: and that I my friends may know.
Yea, I am pleas'd a while to be your Debter,
For anſwering the late injurious LETTER,
Writ by the KNAVE OF SPADES, or by his CLARK,
And publiſht by the DEVILL in the dark.
Till then therefore, my Readers all, adieu;
And be to me, as I ſhall prove to you.

Geo. Wither.

Printed by *R. Auſtin.* 1647.

1646.

What Peace to the wicked?

[HAZLITT, No. 37.]

What Peace to the wicked?

OR,

An Expoſtulatorie Anſwer

TO

A Deriſorie Queſtion,

Lately made

CONCERNING PEACE.

BY

A Free-man, though a Priſoner.

The AUTHOR ſpares his Name; not, that he dares not
To let you know it; but, becauſe he cares not.

Printed in the Yeer 1646.

An Expoſtulatorie *Anſwer* to a Deriſorie *Queſtion* lately made concerning PEACE.

ONe, *who hath, ſeldome, in his daies,*
From Fools, *or* Knaves, *had love or praiſe*;
And, who, throughout this Iſle, *is knowne,*
With cheerfulneſſe, to have beſtowne,
His Wit, Paines, Perſon *and* Eſtate,
The Publike-Rights *to vindicate,*
A long impriſonment hath had,
For calling of a Spade, *a* Spade;
Which (if a Court-Card) *might have been*
Next to the King, *except the* Queen.
As He, *in his confinement lay,*
Some asked him, the other day,
When he ſuppos'd this Warre *ſhould end,*
Or what ſucceſſes would attend
Our hopes of Peace: *which* Queſtion, *tho*
From Levity *it ſeem'd to flow,*
Or, ſcoffingly, *to be expreſt,*
Receiv'd this Anſwer, *not in jeſt.*
Why ask ye when this *Warre* will ceaſe?
Or, when this *Kingdome* ſhall have PEACE?
As if you thought, I could fore-ſhew
What things hereafter would enſue:
Or, as if when the *Truth* were told,
You value, or believe it could;
Who, nor eſteem, nor uſe have made
Of thoſe *Fore-warnings* you have had?
They that will know what ſhall *ſucceed,*
Muſt of *Things-paſt* take ſerious heed;
And, gleane *Inſtructions,* whilſt they may,
From Actions of the *preſent-Day:*
For, *paſt,* and *preſent Time* declares,
What, for the *Future,* GOD prepares;
And, till *theſe* quicken their fore-ſights,
Men ſit in darkneſſe, till he ſmites.
If to this *Queſtion,* you would know
An *Anſwer,* which the *Truth* ſhall ſhow,
And, not (with *Ahab-like-Deſires)*
Wiſh all your *Prophets* would be liers;
Then, ask your *Conſciences,* and they
Will tell, what things expect you may:
For, let my *Troubles* never ceaſe,
If ever ſome have other *Peace*
Then what their *Conſciences* fore-ſee,
Though KING and PARLIAMENT agr
But, leſt the *Conſcience* may be fear'd
Or, leſt *Deluſions* have appear'd,
Which promiſe *Peace,* when ſhe is fled,
(And *Vengeance* hangeth over-head)
Ask your own *Feares,* and *humane-Reaſ*
What they conjecture of the *ſeaſon:*
Ask them, what ſigne it is of *Peace,*
When *wickedneſſe* doth more increaſe;
What may be hop'd for of that *Nation,*
That ſleights her *dayes of Viſitation*;
That mendeth not for *words,* nor *blowes*
That, in *reforming,* worſer growes;
That ſuffers *them* who ſerve Her beſt,
To be moſt wronged, and oppreſt;
And, on her *Face,* all tokens hath
Of *deſolation,* and of *wrath.*
When this is well inquired out,
If ſtill you ſhall remaine in doubt,
What we may ſeem fore-doom'd unto;
Let me perſwade you thus to do.
Get *information,* when the KING
Intends a *Palinode* to ſing;
When he will their *ill-counſells* leave,
Who are *deceived,* and *deceive:*
What ſetled *peace* we can deviſe,
Whilſt *Irelands-blood* for vengeance crie
Whilſt they, who fought to have begot
A Schiſme betwixt *Us,* and the *Scot,*
Have *Truſt,* or *Power:* or, els, whilſt th
Eſcape unblam'd, who ſcandals lay
Upon that *Army,* by whoſe hand
GOD, hath from *Thrall,* redeem'd this *L*

Both to the grief, and ſhame, of them,
VVho, their *beginnings* did contemne.
Or, whilſt the perſon of the PRINCE,
(VVhich traiterouſly was ſent from hence)
Is kept in *France*, to have ſome fine
New-fooliſh-miſchievous Deſigne
Raiſ'd thereupon; for, who can tell,
But, that, he there ſo long may dwell,
As, his due birth-right to recover,
And, bring his *Peaſant-Subjects* over,
To help perſwade with us, that we
Would, here, be ſlaves, as, there, they be.
Now, if this be the plot, I feare,
It will be long, ere *Peace* be here.
VVhat *Peace* can we expect, whilſt they
Who ſpoiled us, not onely may
Finde *mercy*, (which we could allow)
But, ſo imperious, alſo grow,
As, to reproach us to our Faces,
Ev'n in our *priviledged-Places?*
Who, once, thought better *fruits* would come
By that which we have parted from:
But mark the end; and judge what *Peace*
Will follow, when your friends decreaſe;
When more *Malignants* are return'd;
When they who love the *State*, are ſcorn'd;
And ſome, who ſerv'd it, heretofore,
Are growne as *mad*, as they are *poore*.
If, yet, you cannot well diſcerne,
When *Peace* will back again returne,
Set knowledge, with all ſpeed ye may,
What game *Malignants* have to play;
How farre they have, as yet, to run
In that wild *Courſe*, too ſoone begun;
When they are like to call to minde
What lies *before them*, and *behinde*;
What *future-plot* it may advance,
To let ſo many paſſe to *France*,
In their bare *words*, who careleſſe are
Of what they either *ſay*, or *ſweare:*
What can be hoped-for, of thoſe
Who are, irrationally, Foes:
With *ſafety*, what we can propound,
Where, little, ſave *deceit*, is found:

Or, what good *Harveſt* can be mowne,
VVhere, onely, *miſchiefe* hath been ſowne:
And, when theſe things are truly weigh'd,
You'l *thinke* as much as may be *ſaid*.
If not; then, next, inquire, how long
Diviſions will be rais'd among
The *Lords* and *Commons*; and, when we
Shall finde both *Houſes* ſo agree,
That, to the publike detriment,
Nor *Houſe*, nor *Member* ſhall diſſent,
Or be united; but, inſiſt
Upon the *common-intereſt*;
And, *Priviledge*, nor *Cuſtome*, ſtraine,
An *Innovation* to maintaine,
VVherby they may *invade* each other,
Or, *ſeparate* from one another:
For, you have heard what lot betides
A *Houſe*, or *Kingdom*, that divides;
And know, what's likely to ſucceed,
Till our *Peace-makers* are agreed.
If, waſt, *Jeruſalem* was made,
VVho, therein, but three *factions*, had;
This *Iſland*, how may we deplore,
VVherein are *three times three*, and more!
Some, with the *Parliament* partake;
Some, for the *King* a *party* make,
As he is *King:* And, ſome, that, *He*
A *Tyrant* might become to be:
Some, would a *Popular-eſtate*;
Some, *Ariſtocracie* create:
Some, are a *faction*, for the *Pope*;
Some, to maintain the *Prelates* hope;
Some, for the *Preſbyterians* vote;
Some, *Independency* promote,
Some, ſtrive for *this*, and ſome for *that*,
Some, neither know, nor care for what,
So *Wars* go on, and get they may
Free-quarter, *Plunder*, and their *Pay*.
Some, fight their *Liberties* to ſave;
Some, that they others might *inſlave*;
Some, for *Religion*, and for CHRIST;
Some, that, they may do what they *liſt*;
Some, for the *Common-wealths* availe;
Some, for *themſelves*, with tooth, and naile;
And

And, they that have the *baſeſt end*,
As fairly, as the *beſt*, pretend;
Not caring, whether their deſire
Obtained be, by *ſword*, or *fire*;
By *truth* or *lies*, with *love* or *hate*;
By *treachery*, or *faire debate*.
This is our *poſture*; and, whilſt we
So *fooliſh*, *falſe*, and *factious* be,
(Or whilſt affaires continue thus)
Who knowes what will become of us?
Or, when the *man*, who theſe lines pen'd,
Shall find *good uſage*, or a *friend?*
Ask thoſe who now of *peace* do dream,
Who, ſhall procure the ſame, for them,
If many are become their foes,
Whom they to be their Champions choſe:
If theſe our ſubſtance have beſtown,
To make *new fortunes*, of their own;
If they the *publike wrongs* encreaſe,
To gain themſelves a *private peace*;
If yet, the *people* doubtings have,
What to refuſe, or what to crave;
If they unſetled, yet, abide,
And conſtant unto neither ſide;
If, ſcarcely, they reſolved are,
Whether, they would have *peace*, or *warre*;
Or, whether re-admit they ſhall
Charles to be King, or none at all;
For, doubtleſſe, if theſe matters go
As honeſt men much fear they do,
A *wiſe man* needs not break his brain
To ſearch what *peace* we ſhall obtain;
Since, whilſt thus blind, and mad we be,
What will enſue, a *foole* may ſee.
Ask of our *Lords*, that, were the *ſkreen*
Which, anciently, did ſtand between
The *King*, and *Commons*, what th'intaile
Of *titles*, without *power*, availe
To ſuch an uſe; And, how the *ſhade*
Of what their *Predeceſſors* had
Shall find ſufficiencie to do,
What, oft, the *ſubſtance* reach'd not to:
And, having weigh'd *what they are now*;
What they have been; what *they may grow*,
And, what *we feare*, till fixt they are,
As honourably, in their *ſpheare*,
As heretofore: Or, till the *State*
Shall all her *ſpheares* anew create,
And place them ſo, that, neither *Orb*
Each others motion ſhall diſturb;
Think, what we juſtly may expect
Thoſe claſhings will, at laſt effect,
Which now *obſtructive* are; and may
Deſtructive prove, another day;
If ſome *new miſchief* ſhould begin
Without our *circle*, or within,
Before the feinds appeas'd are grown,
Which, we have almoſt conjur'd down:
For, by conſid'ring things like theſe,
You may conjecture, if you pleaſe,
(Without a new *Prognoſtication*)
What will befall this *Generation*.
Yet, leaſt preſumptions may ariſe
(To foole you with falſe hopes and lies)
Obſerve the *Commons*, if, of them,
None ſerve two Maſters at a time:
Nay, ſearch if none among them be
Who, ſervants are, this day, to *three*,
And falſe to all: Obſerve, of thoſe
Whom we for *publike-ſervice* choſe,
How many fail'd the *Common-truſt*;
How vile ſome are, and how unjuſt:
How perilous, and hard a taske
It is, thoſe *Members* to unmaske
That, in affection, are unſound;
How much more hard when they are four
To cut them off: what mean effect
The *faithfull party* muſt expect
Concerning *peace*, while ſuch as they
The cunning *Ambodexters* play;
And what ſmall hope there is of reſt,
While we have *Cancers* in our breaſt.
Ask them, who ſit to take Accounts,
To what their two years paine amounts;
Or, what the *Common-wealth* it betters,
When they have found who are her *debter*
If, when their guiltineſſe is known,
And publiſhed throughout the town,

A *cheating-Sharke* may raile at *them*
Who juſtly have convicted *him*;
Yea, be employed as before,
Where he may cheat the *State* of more;
And be as confident, as tho
He merited by doing ſo.
Aske, if they have not power to call
Aſwell the *great ones*, as the *ſmall*,
To give accompt; Thoſe, whom we heare
Cum *Privilegio* (as it were)
Have plunder'd, at an eaſie rate,
Coyne, *Jewells*, *Houſhold-ſtuffe* and *Plate*;
And if you find they have not leave
To queſtion all men who deceive
The *Publike-Truſt*, know, we are yet,
For *Peace with Righteouſneſſe*, unfit.
Then ſearch, if you have eyes to ſee
Paths, that ſo blind, ſo crooked be,
What courſes thoſe *Committees* take
Which, every where, ſuch rumblings make.
Marke ſeriouſly, if they appeare
Such, as the people ſay they are;
So falſe, ſo proud, ſo inſolent,
So careleſſe whom they diſcontent;
So ſcandalous unto the State,
In proſecuting private hate;
So bold, from *Equity* to varie,
By *courſes* meerly *Arbitrarie*;
And if you finde them to be ſuch,
You need not then to queſtion much
What will befall this harrowed Land,
While theſe Authorized ſhall ſtand.
Then, mark what favours now ſome have
Who fought theſe Kingdomes to inſlave;
How well-befriended, ſome appeare,
Who *Neuters* were, and worſe now are;
How, ſome expoſed be to ſcorne
Who, of this warre, the heat have borne;
What ſcandalls are of them devis'd;
How their deſerts are under-priz'd:
And, having heedfully ſurvey'd
How *good*, with *evill*, is repay'd;
Mind well the *Doctrine*, and the *uſe*,
And think, what theſe things may produce.

Enquire, moreover, how you find
To *workes of mercy*, men inclin'd;
How, their poor wives and children fare,
Who for their *Countrey* ſlaughter'd are;
How, *honeſt cauſes* are preferr'd;
How ſpeedily your *ſuits* are heard;
How *Offices* conferred be;
And if ſome have not two, or three,
Who for the *publike*, neither *ſpent*,
Nor *gave*, nor *hazzarded*, nor *lent*,
Ought worth regard, whilſt they have none,
Who in your ſervice, were undone.
Obſerve, how equally men ſhare
Thoſe *Penſions* which allowed are:
How little *Beſt-deſervers* get;
How many of them, nere a whit;
How conſcionably, and, how well,
Rewards, and *Puniſhments*, we deal,
Which are the *Pillars*, whereon ſtand
The *Peace*, and *Honour* of the *Land*.
Obſerve, if when we ſpend a day
In *praiſes*, or to *faſt*, and *pray*,
If *preaching* tend not more to ſtrife.
Then to *ſound-Doctrine*, or *good-life*;
If more we ſeeke not to fulfill
Our ſev'rall *humours*, and our *will*,
Then to performe a *Thank-oblation*,
Or, *duties of Humiliation*;
Or, if the worſhip we profeſſe,
Be not an out-ſide holineſſe,
No deeper rooted then the tongue;
Forc'd fruit, that fades as ſoon as ſprung:
For, as it proveth, when you ſee
Theſe things to tryall brought ſhall be,
You may without much failing, gheſſe,
What likelihoods we have of *Peace*.
Then, if you be not ſome of *thoſe*
Who ſlight what other men propoſe,
How probable ſoere it ſeem,
(Unleſſe it may advantage them,
Or propagate the private ends,
Of their Confederates, and Friends)
An *eare*, and *eye*, pray ſomtime have ye
Upon our *Armies*, and the *Navie:*

An

An *eye*, ſecurely to behold,
An *eare* to heare what hath been told,
Of ſome, who much intruſted were
With *Armes*, and with *proviſions* there ;
Or, had *Commiſſions* to array,
To *furniſh*, *fortifie*, or *pay*
Ships, *Forts*, or *men :* And, thoſe in chief,
Employ'd for *Irelands* firſt relief,
And our firſt *Armies* ; Ev'n, when all
Did lye at ſtake, and ſeem to call
For faithfull, ſtout, and honeſt men :
Obſerve, how they diſcharged, then,
The truſt repos'd ; how, ſome were made
Commanders ; pay, and titles had ;
But ſcarce a man : how, others, now,
Have us'd the *Commonwealth*, and *you :*
And, if in any, you ſhall find
Deceit, in this accurſed kind,
Forgive them not ; yea, when at laſt
Acts of Oblivion ſhall be paſt
For open foes ; no grace provide
For men untrue to their owne ſide,
Leaſt, as our *Peace* they have defer'd,
They marre it, likewiſe, afterward :
But, as occaſions offered be,
Mind them, although you mind not me :
For, where, in favour, ſuch are found
When *peace* is made, 'twill not be found.
  Enquire, (if you can tell of whom
To make enquirie) what's become
Of all the publike *Proteſtations*,
Ingag'd for private Reputations ;
What, of that *Vow*, which did expreſſe
A *mutuall-aid*, in all diſtreſſe ;
What of the *ſelfe-denying Vote*,
Which godly hopes in us begot ;
What of thoſe *Orders*, whereupon
Some truſted, till they were undone ;
What of the *publike-Faith*, in which
We thought our ſelves exceeding rich,
Though all were loſt, ſo that remain'd
Inviolated, and unſtain'd :
Inquire (I ſay) throughout the *Land*,
In what condition theſe now ſtand ;
For, when of theſe you have obtain'd
That certaintie, which may be gain'd,
It will, undoubtedly, appeare
What we may either hope or feare.
  Inquire yet further, (leaſt you may
Expect perhaps a *Sunſhine-day*,
And meet a ſtorme) in what good mind
That ſort of people you ſhall find
Ycleep'd the *Clergie :* For, the *Stem*,
Of all our miſchiefs was in *Them.*
Their faction, avarice, and pride,
Did, firſt of all, this *Iſle* divide.
From them, at firſt, the *Fireband* came
That ſet this *Empire* in a flame ;
When 'twas nigh quench'd again, they ble
Thoſe coals, which did the fires renew,
They did the Nations re-ingage ;
The peoples vexed minds inrage,
By fained ſhowes, and falſe pretences,
Abuſing tender conſciences.
The courſe, by them, at firſt, begun
Is, to this day, continued on :
And, therefore, take this *Truth* from me,
For, you ſhall find it true to be :
That, till you ſee theſe more eſtrang'd
From what they were ; their *poſture* chang
Yea, till they better their *condition* ;
Confine themſelves to their *Commiſſion* ;
Leave off to jangle, fool, and fiddle
With what they ſhuold not intermeddle ;
And, be as pious, and as wiſe
As they are outwardly preciſe ;
(And, as thoſe few among them are,
For whoſe ſakes God abates the *war*)
Nor *King*, nor *Peers*, nor *Commons* neithe
Nor theſe united altogether,
Shall able be that *Peace* to make
Which their contentions will not ſhake.
  Make one *inquirie* more, to ſee,
And ſearch, what moſt of theſe men be,
On whoſe endeavours you depend
To bring your troubles to an end.
Mark, how their *Duties* they attend
In *private*, how their time they ſpend :

Wh

VVhat *company* they moſt frequent ;
VVhat *matters* give them beſt content ;
VVhat conſcience of their debts they make ;
What wrongs they do ; what bribes they take ;
What by their neighbours they were thought
Til they obtained what they ſought ;
And, to what purpoſe they employ,
The power, and places, they enjoy.
Then caſt an eye upon the *Rabble* ;
And, taking view (if you be able)
Of all together, great and ſmall,
Mark well the *Tantamount* of all.
Mark, if we be not like an Hoaſt
That's routed when the battell's loſt ;
And, if we deale not *gifts*, and *blowes*,
Like *madmen*, both to friends and foes :
Mark, how thoſe *hypocrites*, that here
Promoters of the *truth* appeare,
VValk in their *masking-ſuits* abroad,
As if they thought, to cozen God,
As they do men. Mark too, that *crew*,
VVhich is prophane in open view,
How boldly, and how daringly
(Ev'n when Gods thunderbolts do fly)
They do offend ; and, whether we
May not to thoſe, compared be,
VVho, ſawing are thoſe planks aſunder,
VVhereon they ſtand, when Hell is under.
VVhen theſe *inquiries* you have made,
To ſee what light may thence be had ;
And when you know, as well as I,
Thoſe hindrances, and reaſons, why
That VOICE of *Peace*, yet goes not on,
VVhich this time *twelve moneth* was begun ;
And, ſhall obſerve, with due regard,
VVhat hath been formerly declar'd ;
I will diſcloſe a great deal more,
Then I have told you heretofore :
But, not till then : yet, leaſt you may
Deſpaire, or faint, before that day ;
I will deliver, ere I go,
A comfortable word or two.
There may be PEACE, ere long, though yet
We nor know how, nor merit it :
For, GOD oft ſhewes great mercies, *where*
The greateſt of all ſinners *are* ;
And if ſelf-ſeekers *be deſcri'd,*
Before this Iſle *they more divide* ;
If Factions, VVrongs, *and* Diſcontent
Indanger not this Parliament ;
And, if the Faithfull-Members *can*
But caſt out from them now and than
A trouble-houſe : *And, timely ſwage*
The vexed peoples *riſing rage* ;
Offer, three more, ſuch peace-oblations
As that was of th' EXAMINATIONS ;
And out of Counties, Towns, *and* Cities,
One Hecatombe *of their* Committees ;
And, by their prudence, worke it ſo,
That honeſt men *eſteem'd may grow* ;
That, Prieſt *and* People, *down may lay*
Their works of ſtubble, *and of* hay,
Their names, *and* terms, *of SEPARATION,*
And meekly ſeeke the preſervation
Of TRUTH, in LOVE ; *if, in one yeare,*
Peace *be not firmely ſetled here* ;
My loanes, *and* loſſes, *yet unpaid,*
(*With my* Arrears, *three years delay'd*)
Ile forfeit wholly to the State ;
And, live ſtill, as I've done of late,
By ſwallowing wrongs, *by empty* Aire,
And, patience, *kept, through* faith, *and* prayer
Thus, to the *Queſtion* made, you have
That *Anſwer*, which our *Priſoner* gave ;
VVho, other *Tales* will tell, if He
Much longer, ſhall impriſon'd be.

A *Spaniel* beaten, at your foot will lie :
An *Engliſh-Maſtive*, at your face will flie.

Take this, and conſider of it, till more comes.

1647.

Carmen Expoſtulatorium.

[HAZLITT, NO. 38.]

Carmen Expoſtulatorium:

Or, A timely

EXPOSTULATION

VVith thoſe both of

The City of London,

AND

The preſent Armie,

VVho have either endeavoured to ingage theſe Kingdoms in a *Second Warre*; or neglected the prevention thereof.

Intended, for averting (if it may be poſsible) of that generall Deſtruction thereby threatened; and to that purpoſe, haſtily (upon the immergent occaſion) publiſhed.

By GEO. VVITHER.

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2 COR. II. 19.

Suffer fools gladly, ſeeing ye your ſelves are wiſe.

Printed in the Yeere cIↃ IↃc XLVII.

Carmen Expoſtulatorium:

OR,

A timely Expoſtulation with thoſe both of the City of LONDON, and the preſent ARMIE, who have either endeavoured to ingage theſe Kingdomes in a *Second Warre*; or neglected the prevention thereof.

THough, I have ſpoken heretofore in vaine,
And may do now; yet, I will ſpeak againe,
In hope, that what by *Reaſon*, nor by *Rhyme*,
Could be effected, may be done by *Time:*
And, that, although my words be loſt to *ſome*,
They ſhall not fruitleſſe, unto *all*, become.
Hark! how the *Drums* beat! how the *Trumpets* are
Sounding *Alarums* to a *ſecond-warre*,
Before the firſt is done! and, whilſt yet green
The wounds upon our bodies may be ſeen!
Behold, that, which was coming long ago,
Drawes now ſo neer, that none ſhall need fore-ſhow
What *next* will follow; or, what will enſue
On *that:* For, we, without a glaſſe, may view
Such things in kenning, that unleſſe our GOD,
To them ſhall pleaſe to ſet a *period*;
Or, make ſome ſuch *diverſion*, as no man
Conjecture of, by any ſymptome, can,
An univerſall *Plague*, on us will ſeize,
Inſtead of *Remedies*, for our Diſeaſe.
Why, then, ſhall I, in time of need, with-hold
That, which my conſcience tells me, ſhould be told?
Why ſhould I keep thoſe premonitions back,
Which I conceive, my friends at this time lack?
A *poore-mans* counſell, once, (as we heare ſay)
Did ſave a *City:* So, perhaps, this may.

Excuſe me therefore, if (much grieved at
Your raſh proceedings) I expoſtulate,
The ſad condition, wherein, you to me,
By this renewed warre, may ſeem to be.
Renowned *Citizens!* what do you meane,
To make your *dwellings*, that unhappie *Scœne*
Whereon there ſhall, in probability,
Be acted, now, the bloodieſt *Tragedie*,
That e're this *Kingdome* ſaw? Are you grown mad?
And, is there no Phyſitian to be had
For, this Diſtemp'rature? But, must it, here,
Be *Cuckow-moneth*, or *Dog-daies* all the yeare?
Have you no drugs, that may loſt wits reſtore?
Can *Patience*, *Herbagrace*, nor *Hellebore*,
Nor any other *Simple*, or *Confection*,
Work out that noyſome humour and infection,
(That hath beſotted you) till you grow fit
For Bedlam? where, are no ſuch mad-men yet.
Will nor *Plaine-ſpeakings*, *Parables*, nor *Charms*,
Make you regard, your *ſafety*, nor your harmes?
But, that, as in deſpight of all that can
Be threatned, or fore-told, by GOD, or man,
You will reſolved be to hurrie on,
Till you beyond all remedies are gone?
Are you diſtemper'd ſo, that nought can pleaſe,
Save, what, ſtill more increaſeth your diſeaſe?
Thinke you no *Balme*, or *Salve*, or *Phyſick* good,
But, that which *mortifies*, or draweth *blood*,
To your deſtruction? would you faine make void
All your late hopes? would you ſee all deſtroy'd
That, ſo much treaſure; ſo much blood hath coſt;
And, let it, everlaſtingly, be loſt,
Your humour to fulfill; or, for a toy,
Which, alſo, you perhaps, may nev'r enjoy?
Nay, will you now for nothing? or, for worſe,
Will you to purchaſe miſchief, and a curſe
To you, and to your children, re-ingage
Into a war? and, by a bruitiſh rage,
Expoſe thoſe Freedomes to an over-throw,
For, which your fathers did their lives beſtow.

To

To leave them unto you? And, which might be
Confirm'd for ever, if you could agree
Upon thoſe principles of common-Reaſon,
Whoſe violation is the higheſt Treaſon?
Have you not yet diſcover'd who be they
Who cheat you? nor whoſe game it is you play,
By your *diviſions*? And, when others find
Your falſhoods for you, will you ſtill be blind;
Or, wink, as careleſſe of the things you heed,
Till, by long winking, you grow blinde indeed?
Diſcerne you not whose Kingdome is befriended,
Whilſt, GOD and CHRIST, are formally pretended?
Nor whoſe deſignes, promoted are, the while
Some, with faire shewes of piety, beguile
Well-meaning men? And, carrie on their actions,
By working *with*, and *in*, thoſe differing factions
Which they firſt raiſed? Marke you not, how, *by*,
And *in*, that *duplifi'd-capacity*,
Their *Ingineers* doe ſcrew themſelves into
Moſt ſecrets on both ſides? how, they undo
(By meanes of that their unperceived gin)
What, hath moſt privately contrived been?
And, ſee you not, that thereby they doe bring
What, e're the *City*, *Parliament* or *King*,
Or any other *party*, doth propound,
Adviſe or act, to give it ſelfe a wound,
And further their particular *deſigne*,
Till GOD prevents it by ſome *countermine*?
Can you not yet diſcover (through their miſt)
Thoſe juglings, which the ſpawne of Antichriſt
(Falſe *Prieſts*, and *lying Prophets*) practiſe, now,
To raiſe themſelves, and work your overthrow?
Nor, with what impudence they ſpread their lies,
Their bitter jeerings, and their blaſphemies,
To make new breaches, or to widen thoſe,
Which *Love*, and *Prudence*, had begun to cloſe?
And, which ere this, quite cloſed might have been,
Had not they caſt untemper'd dirt between?
Perceive you not, that, ſome of both your *factions*,
Do labour an increaſe of your diſtractions,

Becauſe

Becauſe they ſeem not ſafe from queſtioning,
For falſhoods, to the Parliament, or King,
Unleſſe they ſhall endeavour to prevent
The ſetling of that peacefull Government
Which furthers *juſtice*? Yea, and ſee you not
How, they conſpire; how, they contrive, and plot
To ruine all, in hope they may, by hap,
Amidſt the tumults, their juſt doomes eſcape?
Or, by diſpairing of a good concluſion,
Bring all things, with themſelves, into confuſion?
Is it a time your Quarrells to renew,
When all is hazzarded, that's deare to you?
Obſerve ye not, three *Factions*, like to them
Which were the ruine of *Jeruſalem*,
At ſtrife within your walls? Doe you not ſee,
What ſpighfull ſparklings in their eyes there bee?
How ſharply, they at one another whet
Their ſlanderous tongues? how grinningly they ſet
Their teeth againſt each other? And how they
With pens dipt in black poyſon, doe aſſay
To re-ingage you; and, by curſed words,
Provoke the re-unſheathing of your ſwords,
That ev'ry ſonne, and father, friend, and brother,
May ſheath it in the heart of one another?
Are you beſotted ſo, not to perceive
Who hath beſool'd you? who, the ſnares doe weave,
That have intrap'd you? and who ſpic'd the Bowle
Which makes you drunken, ſtagger, reel and rowle
Into perdition? doth it not appeare,
That, to prevent the miſchiefs which you feare,
You run a hazzard, to draw downe upon you
A greater, then they ever could have done you,
Whom you diſtruſt? And, that, in hope to ſhun
Uncertainties, to certaine deaths you run?
Is GOD, now acting for you, and doth lurk
Within a cloud, to hide from you his work?
And, will you work againſt him, to deſtroy
That preſervation, which you might enjoy,
By living to behold that *ſaving-health*,
Which he was bringing to this Common-wealth?

Have

Have you concluded never to retire
In your Career, till all is on a fire?
And you, and yours, lie ſprawling in the plaſhes
Of your own blood? or, in your Cities aſhes?
Or, till you view this goodly ſpacious frame,
(The work of many Ages) in a flame?
Have you ſo often heard it ſaid, from him,
(Whoſe true preſages, no man will contemn,
But Reprobates) what miſerable Fate
Attends that *Houſe*, that *City*, and that *State*,
Which is divided? Have his Prophecies
So often been fulfill'd before your eyes?
And, are they, at this day, ſo likely, too,
To be, ere long, fulfilled upon you;
And, yet, will you a *new-diviſion* run,
As if you ſtudied how to be undone?
Or, as if you reſolved on that path,
Which to avoid, ev'n GOD fore-warn'd you hath?
Have I my ſelfe, by G O D's permiſſion, too,
So often told you, what you would miſ-do,
What courſes you would follow; what, reject?
Fore-ſhown you plainly, what it would effect,
If you did otherwiſe? Have you oft ſeen
Thoſe things fulfilled, which fore-told have been,
And ſpoken of them? Nay, have you oft read,
And deſcanted on that which I have ſaid,
And jeered my predictions? yet, will you
In ev'ry circumſtance fulfill them now?
Shall I be made (as me in ſcorn you call)
A Prophet, as it were, in ſpight of all
Which I fore-ſhewed you, with an intent,
That you might take occaſion to prevent
What was fore-told; and make my true predictions,
By penitencie, to appear but fictions?
Have you crack'd all my *Almonds*? And (inſtead
Of making them a meanes of taking heed
What courſe you ſteer'd) ſo acted, as if you,
From them, had tooke occaſion to purſue
Forbidden paths? that, future times may know
GOD'S providence was pleaſed to fore-ſhow

What

What would be done by men impenitent,
Though warnings doe precede their puniſhment?
But, let that paſſe, which cannot be undone;
And, to prevent, what you, as yet, may ſhun,
Let me upon the credit gotten from
Things paſt, finde means from perills yet to come,
Your City to preſerve; and, let me loſe
Or thrive, as I to you ſhall things propoſe
To be conſider'd on, without *deſigne*,
For any private, or baſe end of mine;
Or to contribute ſtrength to any *Faction*,
Or, weaken anie *Party* now in action,
But as relating to the preſervation
Of this indanger'd *City*, *State*, or *Nation*.
Have you conſider'd rightly of the cauſe
Which on your City, this ingagement drawes?
And rightly weigh'd it, with all circumſtances
Thereto belonging; and what 'tis advances
Your quarrell to this height? or how you find
Thoſe Leaders, by their principles inclin'd,
Whoſe prudence you depend on? do you know
How dim the ſight of wiſeſt men may grow
By private intereſt, or by reſpect,
To thoſe men whom they malice, or affect,
Or to opinions? If not, have a care
How you ingage: eſpecially if warre
Be like to follow. For, we daily ſee
By thoſe diſcourſes which divulged bee
By diſagreeing *parties*; that, when they
Each others writings happen to ſurvey,
At ev'rie page they ſeem to take offence,
And judge it void of learning, truth, or ſenſe;
When he that is as wiſe, and in his waies
Unbiaſſed, peruſeth it with praiſe.
Have you conſider'd, ſeriouſly, how ſtrong
Your foes may prove? how chargeable, how long
This *warre* may be? who, ſhall the coſt defray?
How willingly the *Citizens* will pay
That ayd which you may need, when they are made
Unable by a long decay of trade?

Yea,

Yea, when ſo many thouſands want their bread,
Who were by conſtant labour daily fed,
And, ſhall conſume their lives, or ſtrength away,
By watchings, and hard dutie, night and day?
Have you well-weighed, for how long a ſpace
Proviſions may be ſtopped from this place?
How greatly, *Famine* may increaſe your charge?
How, *want*, and *naſtineſſe*, may then inlarge
The *Peſtilence* begun? how much, the *three*
Diſſenting Parties, which among you bee,
Your troubles may augment? Or, doe you know,
When you advanced are, to meet a foe
Without your walls, what miſchiefs may begin
By meanes of ſome, whom you muſt leave within?
Eſpecially, when poverty extreme,
Revenge, or avarice, hath tempted them,
By unexpected opportunities,
To act things for their own advantages?
Are you, in theſe particulars, aſſured,
To bee, at each extremitie, ſecured?
Have you conceiv'd, how truly miſerable
You ſhall be rendred, if you prove unable
To over-come? And, though you victors be,
How little comfort thereof you may ſee
When you have ſummed up, what you ſhall loſe?
And (by removing them) what other foes,
You may make way for, to the conſumation
Of all the ſtrength, and glorie, of this Nation?
Yet, once againe, look downe into that hell,
Wherein you are preparing now to dwell:
Can you ſuppoſe, that all, whom you intend
To arme, your Cauſe, and City, to befriend,
Will act as you expect? Or, think you, they
Can *do*, as much for you, as they can *ſay?*
Can you, by any caution, be aſſured,
Your goods and families will bee ſecured
From your owne *Party?* Or, your perſons free
From outrage, when, among you, there ſhall be
A generall confuſion, and their need?
And yours, ſhall daily new diſtractions breed?

Which ev'rie day, and week, will ſtill grow greater,
Till your afflictions have adviſ'd you better?
Can you beleeve, that all your power and wit,
(Which make ſmall ſhew of ſuch effects, as yet)
Shall able be, by force, or, gentle waies,
To conjure downe the ſpirits you may raiſe?
Or, draw a *circle*, or provide a *charme*
So ſtrong, that none of them ſhall do you harme?
Have you ſome works, which fain you would have done,
For your owne ends? and, thinke you, they have none?
Or, that, they who did ſleight a greater *power*,
Will conſcience make of trampling upon your?
Or (if provok'd) of treading on you, too,
When they diſlike of anie thing you do?
Can you conceive, that though you armed were
Againſt all thoſe whom you abroad may feare;
That, in your *ſtreets*, your houſes, (nay, within
Your chambers) there will not (as there hath been)
A *Party* be, which will aſſay to make
Your hopes abortive, if this courſe you take?
Yea, multiply your ſorrowes, till th'event
Grow deſperate? Or, you too late repent;
And, ſhall be over-whelmed with diſorders,
Fears, out-cries, violences, flames, and murthers?
Do you believe, thoſe liſted *Reformadoes*,
Who puffe you up with vauntings and bravadoes?
(Miſtake me not; I purpoſe no diſgrace
To *all* (who now abiding in this place,
Are caſt out of imploiment) do you think,
Thoſe, who are moſt couragious in their drink?
Thoſe, of the roaring Frenchified-Rout,
With untruſs'd breeches, with ſhirts hanging out,
And Codpeeces beribanded about
With partie-colour'd Inkle? Or, that thoſe
Apprentices, who late in tumults roſe,
And, without check (to your perpetuall ſhame)
To force th'unguarded *Senate*, rudelie came,
(And foamed raging furie at their doore,
Like billowes beating on the patient ſhore)
Think you, that ſuch as theſe ordain'd have been

To

To ſave you from the feares that you were in?
To be Deliverers, do you believe
Theſe likey? or, are thoſe, who to receive
New entertainment (and perhaps old pay)
Have onely aim'd at, ſuch like men as may
Be ſo reli'd upon; as, to ingage
Your Citie now, a *ſecond warre* to wage?
If ſo; Oh! be more cautious, be more ſage.
Oh, where! where now, is all that *piety*,
That *prudence*, and that *Chriſtian charity*,
Which you pretended to? where is that care
Of publike ſafetie which did once appeare?
Where is that conſcience of the preſervation
Of your owne families from deſolation,
Which doth or ſhould in ev'rie Chriſtian dwell,
That is not far below an Infidell?
Oh! be not wilfull in the proſecution
Of an unfit and frantick reſolution,
Which, doubtleſſe, by the malice of the Devill
(And by his inſtruments) is now for evill
Inſtill'd into you; that, he might make void
Thoſe hopes, which we, e're this time, had enjoi'd,
If want of faith, and love, to one another,
Indanger'd not our periſhing together.
Be, therefore, well advis'd, what will enſue,
Before this curſed warre you do renew?
Be not deluded, or provok'd by thoſe
Who care not how your Citie they expoſe
To hardſhip, and to hazzard: For, it may
Indanger all; *if I know what I ſay.*
Invite you not, from ev'rie quarter, hither
Thoſe plagues, and thoſe confuſions, altogether,
Of which moſt places now have had a taſt;
Leſt, all the ſtorm deſcend on you at laſt;
And you conſtrained be to ſwallow up
The verie dregs of their moſt bitter cup,
As you by *Riddles*, intimation had;
Though you of them, but ſmall accompt have made;
And, as all uſe to doe, whoſe ſins are ripe,
And, take no warnings, till they feel the ſtripe.

Regard not, what your flatterers pretend,
But, rather, hearken to your faithfull friend,
Who plainly doth fore-ſee, the ſad effects,
To which your courſe intended, now directs.
Be, yet, perſwaded, your own ſelves to pity;
Your friends, your little ones, your wives, your City;
And do not unadviſedly fulfill
Your foes deſignes; by your perverted *will*:
What is't to me, what courſe you pitch upon,
Who to the world-ward wholly am undone,
And ruined alreadie, by neglects,
Of juſtice, on th'one ſide; and by th'effects
Of war, on t'other? and, whoſe cheef wealth lies
In thoſe things, which the world doth moſt deſpiſe?
And which (I hope) till I my life ſhall finiſh,
Nor *peace* nor *war*, nor ought els, ſhall diminiſh?
What have I got? or what can I obtaine
By ſeeking thus, your madneſſe to reſtraine,
But their diſpleaſure, who delight in war?
And, my deſpightfull foes, alreadie are?
The profit will be yours; And, this alone
My recompence will be, that I have done
My dutie, in perſwading you unto
That, which my heart believes, you ought to do.
Contemn not, therefore, what I now adviſe,
Though I may ſeem deſpiſed, in their eyes,
Who counſell otherwiſe. Seek to be quiet;
And, add this ſhort receipt unto your diet:
To qualifie your *ſelfe-deſtroying-rage*,
Take, *Time*, *Rue*, *Patience*; and as much of *Sage*
As may be needfull: Then, mix ſpeedily
All theſe ingredients, and, them ſo apply
As you have oft been taught; So, GOD ſhall cure
Or qualifie this *Engliſh-Calenture*;
Which is, an Epidemicall diſeaſe,
That, on this nation, every where doth ſeize,
As did the *Sweating Sickneſſe:* If we may
Confide, in what Chronologers do ſay.
Why will ye periſh and indanger all
Your neighbours; and, three Kingdomes by your fall,
Since

Since you may ſhun it, and be ſafe and bleſſed?
A refuge, to the needie, and oppreſſed?
What moveth you, that, to eſcape a feare,
You flie into a miſchiefe, or a ſnare?
What is it makes you feare, where no feare is,
And, feareleſſe of true dangers, but, ev'n this,
That, neither of G O D'S threats, you awefull grow:
Nor love your neighbour, as you ought to doe?
Some of you, have, it ſeems, a thirſt for *blood*,
And, peradventure, for that reaſon, G O D
Will give them *blood* to drink. Their heart is far
From *peace*; and, he will come to them, in war.
The *ſons of Conſolation* have been ſcorned;
And, therefore, he his *Meſſengers* hath turned
To *ſons of thunder*, who, as they deſire,
Will ſpeake to them in Sulphure and in Fire.
A *Spirit of detraction*, and of *lying*,
On paper-wings, among you hath been flying,
Till, as it ſeems, GOD hath, for that offence,
Expos'd you to a *reprobated ſenſe*,
Believing lies; and, to an Appetite
Bewitched with a gluttonous delight
In blaſphemies, and falſhoods; which are vented
For every mornings breakfaſt, newly minted:
And, that groſſe diet, hath begot in you
Thoſe evill humours, which diſtemper, now,
Your *Bodie-Politike*; and makes your *Peace*
Diſreliſh, by a loathſome nauſeouſneſſe.
You may, perchance, believe, by their deluſions,
Who have abus'd your truſt, to your confuſions,
And their own ſhame; that, you your ſelves are banding,
For *Chriſt* his Kingdome: And, arm, for withſtanding
Of his *oppoſers*: But, take heed, I pray,
Leſt you prove, rather, to be ſuch as they,
Who, think they do G O D ſervice, when they ſpill
The blood of thoſe, who ſeek to do his will.
I will, and muſt acknowledge, that in you
There is a zeale: But, this is alſo true,
That, moſt of you have not obtained, yet,
That knowledge, which true Zealots doth befit.

Religious

Religious, I confeſſe, you are; and, ſo,
The *Jewes* were too, when G O D did overthrow
Their greateſt City; yea, they never ſeem'd
So worthily devout to be eſteem'd,
(According to their Law) yet, then G O D ſhook
Their whole foundation, and quite from them took
That *Law*, and *place*, for which they did not ſpare
Their lives, nor ought, which unto them was dear.
Yea, through that means, by which they would prevent
That loſſe, they loſt it: Ev'n when innocent,
And guiltleſſe blood they ſpilt: And, they who run
Their courſe, will doubtleſſe fare as they have done.
Your ſelves therefore delude not, with bare ſhowes
Of ſanctitie; but ſeriouſly diſpoſe
Your minds to *charity*, that Chriſtian *peace*
May ſetled be; and bruitiſh *diſcord* ceaſe.
For, all your pious, and your morall works
Are nothing better, then are thoſe of *Turks*,
Or *Pagans*, till a *will* renew'd doth move
To *action*, by a principle of *love*.
You *preach*; but, preach ye *Chriſt*, with leſſe contention,
And, that ſhall be of *ſtrife* a good prevention:
You *write*; but, put leſſe gall into your ink;
And, let not your expreſſions taſt, and ſtink
Of bitter ſlanders, to the provocation
Of vengeance, and of furious indignation:
For, when from us unſeemingly ſpeeches flow,
Although our cauſe be right, we are not ſo.
You *faſt:* But, if you faſt not more from ſtrife,
Oppreſſion, pride, and from a wicked life;
Your faſtings, never will procure your peace,
But, rather, your confuſions more increaſe.
You *pray:* But, pray as *Phineas* did; and wee
Shall better fruits of your *long-prayer* ſee.
You *liſt your ſelves*, the *Army* to reſiſt:
But, to be reconcil'd, have better liſt
Then you have had: And, ſeek, and follow more
The likely way of *peace*, then heretofore.
For, you may conquer more with *loving words*,
Then with your piſtolls, and your naked ſwords:
And, you ſhall get more profit and more praiſe,
Then

Then by thoſe *Forces* you intend to raiſe:
And, thouſands, who would *dying*, curſe your *rage*,
Shall *live*, and bleſſe you, in another age.
What makes *you*, and our *Army* now to bee,
So jealous of each other as, we ſee,
But, ev'n *ſelfe-love* and *pride*, which *you*, and *they*
Purſue in others? Or, becauſe each day
You more and more, in manners grow like them,
Whoſe guiltineſſe you raile at, and condemn?
For, moſt of thoſe, who in theſe times pretend
To Reformation, do but ſeem to mend
Their neighbours faults, that, they, thereby, to make
Themſelves, and *Fortunes*, may occaſion take;
Yea, zealouſlie they labour to remove
And puniſh Tyrants: But, it may from love,
And not from hate of Tyrannie ariſe,
That, they remove thoſe men who tyrannize.
For, it is done, perhaps, that in the roome
Of *Tyrants*, they, like Tyrants may become;
Elſe 'twere not poſſible, that we ſhould ſee
Suppreſſed Tyrants, ev'rie day to be
Out-vi'd by their Succeſſors; and out-gone
By thoſe, who blamed moſt, what they have done.
'Tis not, becauſe you ſeek the *publike good*,
That you renew this *War*: For, letting-blood,
(Eſpecially, now when the *Dog-ſtarre* reignes)
So neare the heart, and in thoſe maſter-veines,
Now likely to be op'ned, ſeemes, to me,
Not *Phyſicke*, but, true butcherie, to be.
'Tis not for G O D, that you do now promove
This Quarrell: For, you know, that G O D is Love;
And, when he doth ingage you in a warre,
It alwaies evidently doth appeare,
How it conduceth to the preſervation
Of *amity*, and *union*, in a Nation;
And that we cannot otherwiſe avoid
The having of thoſe Freedomes quite deſtroid,
By which we ſhould conſerve it: But, in this
Your quarrell, no ſuch thing apparent is.
'Tis not, becauſe *one Party* doth incline
Unto a differing forme of *Diſcipline*,

Which

Which t'other ſide diſlikes, from whence aroſe
This *Quarrell*, (though from thence it partly flowes:)
For, *prudence*, whereſoever love remaines,
In any meaſure, tempers or reſtraines
From all extremes; as you by thoſe may ſee,
Who moderate in either *Partie* bee,
And firm to principles, which do preſerve
The eſſence of our Faith: And, they obſerve
That your contentions, rather, do ariſe
From fleſhly luſts, and carnall vanities,
Then from that zeale pretended; and, there's none
Will doubt it, if you wilfullie go on
In bloud-ſhed; and, indeavour not for grace,
To make your *fury*, give diſcretion place.
'Tis not the failings, or the imperfections
Of your *opinions*, but, of your affections,
Which heightens diſcords; and a will to pleaſe
Back-ſliding *Demas*, and *Diotrophes*,
Which hath ſurpriz'd you. 'Tis a diſregard
Of *Juſtice*, in *chaſtiſements*, and *reward*,
And, that reſpect of perſons, which each ſide
Is guilty of; if both bee not beli'd.
For, if by ſimptomes, I the truth may gather,
The *City*, and the *Army* too, had rather
Adventure their ſafe being (by deniall
Of yeelding up their minions to triall)
Then to permit, that Juſtice ſhall proceed
Impartially. Both are, it ſeems, agreed,
What ever their well-willers do propoſe,
To ſave their *Malefactors*, though they loſe
Themſelves, and all their Tribe, (as, for that crime,
The *Benjamites* once did, in former time)
And (which more aggravates) ev'n thus they do,
Though they haue ſeen the *King*, for doing ſo,
Set halfe beſide his Throne; And, though they ſee
This Parliament, indangered to bee,
Ev'n for the ſelfe-ſame fault: So hard a thing,
It is, ev'n for the beſt of men, to bring
Their wills, and their affections, to ſubmit
To juſtice, though they cannot fly from it.

But,

But, they will ſtill be trying to avoid
Her juſt injunctions, till they bee deſtroi'd,
And hence, hence, chieflie floweth all thoſe factions,
Thoſe miſchiefs, diſcords, and all thoſe diſtractions,
That are among us; And, he that aſſayes
To ſhew them the diſorder of their wayes,
(And their unſafeneſſe) though with no intent,
But, their, and your deſtruction, to prevent:
Or, when he minds them of it, though he ſpares
Their perſons; And the matter ſo prepares,
By couching it in generalls, that they
Who are to blame, correct their errours may,
Without diſgrace; yet, they return him ſtill,
Unkindneſſes (at leaſt) for his good will;
Deprive him, of his freedome, or eſtate;
Eclipſe his credit, or his perſon hate;
Or, at the beſt, regard what he hath ſpoke,
No more then doth a Statue, or a block.
And, ten to one, when ſome of thoſe doe hear
Theſe motives unto *peace*; they, will go near
To queſtion it before Authoritie,
As if I had enfeebled much thereby,
The peoples hands. The Jewes, to this effect,
In ſuch a caſe, did ſpightfully object
Againſt the life of *Ieremie*; but, he
Who ſav'd him then, will do the like for mee.
Oh! let the *Citie*; Let our *Army* too,
Conſider wiſely, what they have to do;
And, that, among the beſt, are imperfections
Which call to us, for brotherly affections
To cover them; and, helps, to cure them, rather,
Then Inſtruments to ſeek, or, Armes to gather
To ſpoile each other. 'Tis our Ignorances
And want of love and meekneſſe which advances
Our ſpleenes againſt our brethren. We ſo long
Have, at each other, *bitter-ſpeakings* flung,
And ſhot the Arrowes of reviling words;
That, they provoke us, to unſheath our ſwords,
And, execute; before it doth appeare
Which *partie* is to blame; and which is cleare:
Or, whether any cauſe may be perceived,

Why both (though guilty) may not be reprieved.
Their *party*, or their ſingle intereſt
Doth, oft, ſo biaſſe men from what is beſt
For them to practiſe: And, vain *policy*
In outward ſeeming, doth appeare ſo nigh
To blameleſſe prudence; that it drawes them on
To thinke *injuſtice* warrantably done:
Or, that, (at leaſt) it warrants them to think,
They, at injuſtice, in their own, may wink:
Eſpecially, if they conceive, it may
From anie good deſigne, take ſtrength away.
And this falſe *principle*, and wrong proceed,
Made thereupon, much injurie doth breed.
This makes, the *Preſbyterian-Party* mad,
That, anie of their ſide, though nev'r ſo bad,
Should queſtion'd be. This, alſo blinds them ſo
From ſeeing what it doth invite them to,
That it hath rend'red them much willinger
To hazzard all by a *renewing-war*,
Then, leave them to that *triall*, which perchance
Would cleare them; And their innocence advance.
This maketh manie, on the other ſide,
As partiall, and unable to abide
That, their partakers, ſhould with ought be charged:
Whereas, had their impeachments been inlarged
With ſuch of their own *party*, who, by fame
Proclaimed are, to be no leſſe to blame,
Then ſome accuſed; And, of whoſe offence,
They might have got as good intelligence;
It had prevented all thoſe jealouſies,
Which from their ſeeming partialities,
Have lately ſprung; and, which will be removed,
When they, who ſo adviſed, have improved
Their counſell into practiſe; As e're this
It had been done; but, that, you know there is
A *Remora* in moſt things; and, that ſome
To all good motions, oppoſites become.
Had they (as I preſume they mean to do)
Caſt reſolutely off, all leaning to
That, which their *party* doth denominate,
And, only ſought the ſetling of the State,
According

According to the Lawes; and how to bring
An Union 'twixt the people and the King,
By bringing all, indifferently to bide
Th'impartiall Teſt, by which they ſhould be tri'd;
It had, before this day, a period ſet,
To our chiefe troubles. And, this peace is, yet,
But, for a time, deferr'd; unleſſe you marre
That future bleſſing, by a preſent warre.
Demur, therefore, a while, e're you purſue
Thoſe thoughts or actions, which your hearts may rue.
Doe not falſe courage from thoſe vap'rings take,
Or, thoſe high-flying vaunts, which they do make,
Who would engage you; though, with fair pretence
To reaſon, juſtice; and with confidence,
They would beguile you. For, no men appear
More arrogant, more bold, or leſſe to fear
Then they, whom GOD infatuates, rejects,
And giveth over unto thoſe effects,
Which their owne wit to put in action choſe,
As in deſpight of what he doth propoſe.
Let not thoſe fooliſh, fruitleſſe, policies,
(Thoſe impudent and thoſe truth-ſeeming lies)
Which they on all occaſions do invent,
As their moſt uſefull gin and inſtrument
To worke their ends; Let not theſe draw you to
Their *courſe*, from that, wherein you ought to go:
For, they do but delude you. When ye heare
That, they give out, the *Counties* will appeare
To be your aid; believe it not, till you
Perceive them coming: For, they do not know
Your Quarrell; neither why you ſhould oppoſe
Your moſt deſerving Friends, as greateſt Foes.
When you ſhall heare them, for the King pretend,
That, they may draw his *party*, to befriend
Their new deſigne. Or, when they cry, *The King!*
The King! The King! with promiſes to bring
His perſon hither; and make ſhew to ſettle
Your *peace* by him: Believe them, but a little,
For, they who ſo pretend, do neither dare
To bring him hither; neither able are.
And, though they were; The King ſo well deſcries

Where, his beſt play, and chief advantage, lies;
What, with his principles, may beſt agree?
Why, they, who would not have him, willing bee
To have him now: Yea, ſo to him 'tis known,
Who for the publike ends; who, for their own,
Reſtrain him, or inlarge him; whom to truſt;
Who, firm, or fickle were; who falſe, or juſt,
Either to him, or others; And, hath made
So many proofs, of things whereof he had
No triall heretofore; that, well I know,
His bought experience will permit him, now,
To truſt to none but them, whoſe honeſtie
Is their chief honour, and beſt policie:
And, when G O D hath inclin'd him, ſo to do;
He ſhall truſt us, and we ſhall truſt him too.

That, this *Conjunction* may not be prevented,
Let that, which you determine, be repented.
Quench, ere too late, the *fire* which is begun;
And, leſt, to be unquenchable it run,
Remove the *fewell*; powre upon the *flame*
True penitentiall teares; And, grow more tame,
More wiſe, more charitable, yea, more meek;
And, in GOD'S grace, your peace and ſafetie ſeek:
Which, cannot be expected, whilſt with them,
You are at variance, who are dear to him;
Or, whilſt you thoſe reſiſt, whom he doth call
To do his work; although, perhaps, they ſhall
Not do it for his ſake, as they pretend;
But, for their owne, and ſome unworthy end.

By, generally, ſhutting up your ſhops,
Make not a ſad obſtruction, in the hopes
Of your ſubſiſtance; which, will over-ſoone
Conſumed be, though that were left undone:
For, by this *Stratagem*, your *Polititians*,
Will but accelerate their own perditions,
By heightning of their furie, who thereby,
Shall feele the gripes of helpleſſe povertie:
Uſe, rather, what good meanes your wits afford
As well to keep off *hunger*, as the *ſword*;
That, you may have a *being*, till GOD pleaſe
To conſummate the cure of this diſeaſe.

Take

Take heed, what thoſe good *Prieſts*, and *Prophets* ſay,
Who preach to you, a *charitable way*,
Unto your *peace*; And, do not be beguil'd
By thoſe, who counſell to divide the *Child*;
But, truſt unto his wiſdome, and his doome
From whom, the ſentence, on your wayes, muſt come:
And if you needs will armed be, put on
(As you ought, long ere this time, to have done)
The *Chriſtians compleat Armes*. For, then, if you
Shall be deſtroyed, ſo, will I be too.
If, for the publike-weal, that *Hoſt* appeare,
Of whoſe intents, you ſeeme to ſtand in fear;
You have no cauſe of dread. If, they conceale
A private ayme, beneath a publike zeale;
Or vaile their pride, their Avarice, or hate,
With Godlineſſe, or ſervice to the State;
If they ſhall ſeek, one *faction* to ſuppreſſe;
Indulge the wicked, or the wickedneſſe
Of their owne *partie*; And, proceed, as tho
God would not heed, what they unjuſtly do;
Then, God himſelfe againſt them ſhall appeare;
And, for your Cities guard, a ſtandard reare:
A buckler he ſhall weild, and interpoſe
'Twixt you, and them, to ward away their blowes:
Then, he ſhall ſave you from their crueltie,
And, be aveng'd on their hypocriſie,
Without your guilt: And, crumble them, till they,
With all their hopes, and glories, fume away;
As theirs have done, who out of grace were thruſt,
In former times, for their abuſed truſt.
And, this will be, ſucceſſively, the doome,
That ſhall on all our falſe Reformers come,
Till all ſuch periſh; and, till ſuch appear,
As, neither will, for profit, love, or feare,
Corrupted be. If, for ſiniſter ends,
You falſe have plaid, with your wel-meaning Friends:
If, you, to gain advantages, have ſtraid
From due performing ought, which you have ſaid:
If, out of wilfulneſſe, or, out of pride,
And haughtineſſe of minde, you thus provide
To give them battell; GOD will finde it out,

And,

And puniſh, till amendment he hath wrought.
Yea, both of you, if both of you ſhall be
Alike perverſe, alike reward will he.
But, hark! a ſtrong Alarum I doe heare,
The Army, you ſo dread, is drawing neare,
And, will not long be hence; I will therefore
(Before the *Drums* beat, and the *Cannons* roare
Too loud for them to heare me) now direct
Some words to them, in hope of good effect:
For, thouſands of them know me: and, perchance,
It may more profit you, then an advance
With all your *force* againſt them. Howſoever;
Ile try, how GOD will proſper my endeavour.
Friends of that honour'd *Army*, by whom, we
Have had aſſiſtance; and, yet hope to ſee
This War concluded; me with patience heare.
And, to that end, a little while forbeare
To proſecute that worke, which may be done
Yet ſoon enough. And, oh! I feare, too ſoone.
I come with no defiance; nor to bring
A charge againſt you, touching any thing
Wherein you may be cenſur'd to abuſe
Your power or truſt: For, thereof to accuſe,
I neither have Commiſſion, nor intent:
Nor knowledge, have I, were I thereto bent,
Of the determinations, or the waies
Which you purſue; ſave, as that *Rumour* ſayes,
Whoſe contradictions, do ſo much condemn
Her owne *Relations*, that, I truſt not them.
Nor do I blame you, though it be confeſt
In your *expreſſes*, that you have tranſgreſt
The bounds of *Common-Order*, in ſome things:
Becauſe, to me experience, knowledge, brings
Of that *Neceſſity*, which lawfull makes
What *Law* forbids: And, that when *ſelf-will* takes
A lawleſſe Liberty, which may diſable
To ſave the *publike*, by meanes warrantable,
In ordinarie courſe; the SUMMUM JUS
Of *humane nature*, then, intitles us,
Unto a rightfull freedome, to diſpenſe
With anie *humane Law*, in our defence.

Becauſe,

Becauſe, our preſervation, is that *end*,
Whereto all Lawes do principally tend.
Now, whether you *neceſſitated* were
To ſuch a courſe, you more concerned are
In weighing it then I; and, better know
Upon what grounds you have conceived ſo.
I know that ſuch *neceſſities* may be;
I know, that they, who feel them, beſt can ſee,
How great they are: I, likewiſe know, that they
And their adherents, who the tyrants play,
Have ſeldome ſuch *neceſſities* confeſt,
To light on any, till they were oppreſt
Beyond repaire; And, therefore, leaving, now,
This matter to be ſcan'd, alone, by you,
And your own conſciences; I will preſent
What, I think, future miſchiefs may prevent.
If, therefore, now, among you, any be
Who need it, take this brief advice of me.
If you come armed, not for *war*, but *peace*,
And, look, that G O D ſhould your proceedings bleſſe;
Remember thoſe main principles, whereon
You ſeem to ground, what hath, by you, been done.
G O D's *glory*, *publike ſafety*, and the *Lawes*,
With your *juſt liberty*, were all the cauſe
Of your engaging; and, therefore take heed,
That, you for no deſignement, now, proceed,
Of private conſequence, leaſt you deſtroy
The hope of that, which you might els enjoy.
Let, in your ſight, your brethrens blood be deare;
Let not the riches of this place, appeare
A prize, to draw, or tempt you, further then
Becometh juſt, and bravely-minded men.
To this renowned City, wherein you
Have many Friends, a true compaſſion ſhow,
Though ſhe provok'd you; know, that nobler, far,
Are *Saviours*, then an *Executioner*.
Let *Juſtice* have due courſe, though hand ſhe lay
Upon your *Darlings*: For, one *Achan* may
Indanger your whole *Camp*; and you have ſeen
How plagued, for *Injuſtice*, wee have been.
From needleſſe violence, with-hold your hands,
And

Let moderation be in your demands ;
That, by your actions, they, whoſe Papers flie,
To your diſhonour, may receive the lie.
To utter now unto you, I have more,
Yea, many things materiall, yet, in ſtore.
But, whil'ſt this *line* is writing, I am told,
Our *Line* is enter'd, and our *Southerne-Hold.*
And, therefore, here I pawſe————
Theſe words are vain ; and, all, that we can do,
Except, G O D adds his bleſſing thereunto.
" *O LORD ! thou great* Peace-maker, *therfore ſay*
" Amen *to that, for which I now ſhall pray.*
" *Out of our preſent* dangers, ſafety *bring* ;
" *Out of our* darkneſſe, *let thy true* light *ſpring* ;
" Peace, *out of theſe our* warres ; love, *out of* hate ;
" *Out of* diſorders, *a well-ſetled* State.
" *Let* People, City, King, *and* Parliament,
" *And, all* diſſenting-parties, *now, aſſent,*
" *And, ſo, unite* ; *that, none may them divide :*
" *Make us well-principled* ; *and, ſo, abide.*
" *Make us ſincerely practiſe, and profeſſe*
" *A ſingle-Truth, in* ſimple-Righteouſneſſe.
" *Yea, now, when all the* Powers *within this* Land,
" *Are in confuſion, and amazed ſtand,*
" *Affrighted by each other* ; *now, when* ſin
" *Is like to hazzard all* ; *do thou begin*
" *To work alone* ; *and, raiſe, thou, out of that,*
" *A* Change, *which all the* Land *ſhall wonder at.*
" *And, if my own* corruptions *be not, yet,*
" *Too many, ſuch a bleſſing to permit,*
" *Minde me in mercy too* ; *And, minde me, ſo,*
" *That, they, who have oppreſſed me, may know,*
" *I am a* Servant, *who, to thee, is deare* ;
" *What ever, to the world, I may appeare :*
" *And, haſten that Deliverance, O L O R D !*
" *Which thy compaſſion ſhall to me afford* :
" *For, in my* ſufferings, *I am left alone* ;
" *And,* friend, *or* hope, *but thee, L O R D ! I have none.*

Fiat voluntas Dei.

1647.

Amygdala Britannica.

[HAZLITT, No. 39.]

AMYGDALA BRITANNICA

Almonds for Parrets.

A Diſh of STONE-FRUIT, partly ſhel'd and partly unſhel

WHICH

(*If crack'd, pick'd, and well digeſted*)

May be wholſome againſt thoſe *Epidemick Diſtempers* of Brain, now predominant; and prevent ſome Malignant Diſeaſes, likely to enſue.

Compoſed, heretofore, by a well-knowne *Moderne Author*; and, now publiſh according, to a *Copie*, found written with his own Hand.

Qui bene latuit, bene vixit.

MATTH. XIII. XIII, XIV, XV.

Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing hear not, neither do they underſtand.

And in them is fulfilled the Propheſie of Eſaias, which ſaith, By hearing ye ſhall and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

For this peoples heart is waxed groſſe, and their eares are dull of hearing, and thei they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their and underſtand with their heart, and ſhould be converted, and healed.

Anno cIↃ IↃc XLVII.

AMYGDALA BRITANNIC

Almonds for Parrets.

When Wiſemen *found plain-dealing did offend,*
In Hieroglyphicks *they their* Muſings *pen'd*;
And, to the meek, *conveighed in a* cloud,
The light, *which was diſdained by the* proud:
That, ſo, the ſcorner, *hearing, might not* heare,
Nor ſeeing, ſee, *what plainly doth appeare:*
For, juſt it is, that they ſhould loſe their ſight,
Who would not ſee their ſafety, *when they might.*
'Tis much obſerved, that this Generation
Hath taken up the Parrets *inclination,*
Who loves, on ſhells, *to exerciſe his beake,*
And, words not underſtood, *delights to ſpeake:*
Wee, therefore, (ſince the labour may be ſpar'd)
For private entertainment, have prepar'd
This diſh of Stone-fruits; *whereof, there are ſome,*
That yeeld a kernell, *better then the* plumb;
And, ſuch, that, if they well digeſted bee,
Will cleare their eyes, *who have a mind to* ſee.
Here, till affaires *are wholly miſ-tranſpos'd,*
You ſhall perceive, in Parables, *diſclos'd,*
Upon what actions, *and* contingencies,
The Fortune *of this* Britiſh Empire *lies*;
And, by what ſymptomes, *you may truly know,*
Which way the Publike Fate *will ebb, or flow.*
Thus he conceives, who ſeriouſly hath weigh'd
Thoſe things; & in theſe words his thoughts arai'd.

ALL things *terreſtriall* have their *dates,*
Kings, Kingdoms, and the greateſt *States*;
And, *warnings* do appeare, to ſome,
Of all ſuch *changes,* ere they come;
Whereby, were timely means affaid,
Plagues might be ſcaped, or allaid:
And, peradventure, to that uſe,
This, which enſueth, may conduce.
The *time* drawes neere, and haſteth on,
In which *ſtrange works* will be begun;
And, *proſecutions,* whereon ſhall
Depend much future *bliſſe,* or *bale.*
If, to the *left-hand,* you decline,
Aſſur'd deſtruction they divine;
But, if the *right-hand courſe* ye take,
This *Iſland* it will happy make.
A *time* drawes near, in which you may
As you ſhall pleaſe, the *Cheſſe-men* play
Remove, confine, check, leave, or take,
Diſpoſe, depoſe, undoe, or make,
Pawne, Rook, Knight, Biſhop, Queen, or
And, act your wills in every thing:
But, if that *time* let ſlip you ſhall,
For *yeſterday,* in vaine you call.
A *time* drawes near, in which the *Sun*
Will give more *light,* then he hath done
Then, alſo, you ſhall ſee the *Moon*
Shine brighter then the *Sun at noon:*
And, many *Stars,* now ſeeming dull,
Give ſhadowes, like the *Moon at full.*
Yet, then, ſhall ſome, who think they ſee
Wrapt in *Egyptian darkneſſe* be.
A *time* drawes near, when, with your *b*
You ſhall preſerve the *Vipers brood,*
And ſtarve your own; yet, fancy, than,
That, you have plaid the *Pelican:*
But, when you think, the *frozen Snakes*
Have chang'd their natures, for your ſak
They, in requitall, will contrive
Your miſchief, who did them revive.
A *time* will come, when, they that *wak*
Shall *dreame*; and *ſleepers* undertake
The *grand-Affaires:* yet, few men know
Which are the *Dreamers* of theſe two;
And, fewer care, by which of theſe
They guided be, ſo they have eaſe:

But, an *Alarum* ſhall advance
Your drowzie ſpirits, from that *trance.*
A *time* ſhall come, ere long, in which
Meer Beggars ſhall grow ſooneſt *rich* ;
The *rich* with wants be pinched more,
Then ſuch as go from door to doore ;
The *honourable* by the *baſe*
Shall be deſpighted, to their face ;
The *truth* defamed be with *lies* ;
The *foole* preferr'd before the *wiſe* ;
And he that fighteh to be *free,*
By *conquering*, inflav'd ſhall be.
A *Time* ſhall come, when they that would
Diſcredit *truths,* which were foretold,
Of ev'ry *newes* will ſtand in feare,
And, credit ev'ry lie they heare ;
Till they, by penance done, have paid
For ev'ry *truth* they have gainſaid.
Then, they who have expected *Fiſh,*
Shall finde a *Scorpion* in their diſh :
The *children* ſhall have *ſtones* for bread,
And, ſtarved be, whilſt *dogs* are fed :
Then alſo ſhall each *work* you do,
Ere it be finiſh'd, make you two ;
And, render all, when much is done,
Far worſe, then when the *Plague* begun.
A *time* drawes neere, in which your *peace*
Shall make your *quarrells* more increaſe *:*
Then ſhall you by *falſe-brethren* loſe
More, then by all your *open-foes* :
Then, *one-mans* hate ſhall rob of more
Then *five times twenty* can reſtore :
Three men ſhall act more miſchiefs here,
Then *three great Kingdoms* well can beare *:*
And then ſhall they be better priz'd,
Whoſe *counſells* have been long deſpis'd.
The *time* is drawing near, when wee
Our own *Antipodes* ſhall bee :
When our moſt dangerous diſeaſe
Shall be the *Scribes* and *Phariſes :*
When *Seamen* ſhall uſurp the *whip* ;
Plowmen preſume to guide the *ſhip* ;
The *Children* frequently begin,
To teach their *grandams* how to ſpin :
And, then ſhall that, which was a *crime,*
Be deem'd the vertue of the time ;
And, that, *impietie* be thought,
Which hath, for *ſanctitie,* been taught.
A *time* will come, in which the Flocks,
Shall ſee their *Shepheard* play the *Fox,*
And range and ramble up and downe,
Till he into a *wolf* be growne ;
Then, they that hounds and ſleugh-dogs keep,
Shall hunt him, till he growes a *Sheep* ;
And, then, if what he ſeemes, he be
He ſhall be ſafe ; and, ſo, ſhall we.
A *time* will come, when ſee you ſhall
Toads fly aloft, and *Eagles* crawle ;
Wolves walke abroad in *humane ſhapes* ;
Men, turne to *aſſes, hogs,* and *apes :*
But, when that curſed time is come,
Well's he that is both *deafe,* and *dumbe* ;
That nothing ſpeaketh, nothing heares,
And, neither *hopes, deſires,* nor *feares.*
The *time* will come when you ſhall ſee
A *Headleſſe-body* active bee,
And, many actions full of dread,
Performed by a *Trunkleſſe-head* ;
Which Head, and Body, being brought
To knit together, as they ought,
Might prove to be, in time to come,
The joy, and awe, of *Chriſtendome.*
But, e're ſuch happie daies be ſeen,
There will ſome changes intervene
Our hopes and them, to make or marre
the ſequele, as they mannag'd are ;
And, therefore, that diſcerne you may
When theſe approach ; and, which are they ;
And, what to do, when they are knowne,
Here, they in eaſie *types* are ſhowne ;
Or, by thoſe *tokens,* which fore-hint,
What you ſhould labour to prevent.
When, you ſee many things effected,
Which were nor feared nor ſuſpected ;
The *Mountains* ſink, the *Valleyes* clime ;
Stars riſe, and ſet, before their time ;
Groſſe *Meteors,* from the mud exhald,
To higheſt *Spheres,* and *Planets* call'd ;

And

And, *utter darkneſſe* termed *light*;
Then, bid your happy daies, good night.
When, you embrewed, in their blood,
Behold *three Lions of one brood*;
If, then, a *fourth* ſhall interpoſe,
It will but more increaſe their woes;
Till but *one head*, poſſeſſe they ſhall,
And, but *one heart*, among them all.
Which, whoſoe're to paſſe can bring,
Shall be the *darling* of a *King*.
His prickles, when the *Thiſtle* ſhowes,
Within the borders of the *Roſe*,
If, with the *Flower-de-Luce* it cloſe,
Deſigning what the *Orange* does,
The ſtile of *bleſſed* it ſhall loſe;
Yea, *curſed be*, where e're it growes;
And, by ſuch faithleſneſſe, expoſe
It ſelfe, and others, to their Foes.
But, being, only, for a time,
(To cure the *Feavers* of that *Clyme)*
Tranſplanted South-ward; if it ſpread,
And root, no further then the *bed*,
Where, by the G*ardner*, it was ſet,
To cure us of our *Ague-fit*;
It, of our *Garden*, ſhall be free,
And, call'd the *bleſſed-Thiſtle* be.
When *Charles his waine*, begins to reel,
And, retrograde ſhall ſeem to wheel;
If, rambling forth, the *Driver* be.
Without his *Orb*, but *one degree*;
What hope ſoe're he hath of help,
From *Lioneſſe*, or *Lions-whelp*,
'Twill be a hundred unto one,
If he return, when he is gone.
When from *one hand*, let ſlip, you view
Two Dogs, one *Leopard* to purſue;
Though ev'ry paſſage you beſet,
And ride, and run untill you ſweat,
The *Game* will at the laſt get free,
If *Patch*, one of your *Gray-hounds* be;
Or, if you think, to take the *beaſt*,
By *Huntſmen*, who are ſuch profeſt.
When Britaines *Gerion* you ſhall ſee,
With *Single head*, on *bodies three*,
Put forth his face, in a diſguize,
(Undecently betwixt his thighes)
Be warie then, and take great heed,
In your affaires, how yee proceed;
Leaſt, you be laid in *little eaſe*,
Betwixt the *French* and Kings diſeaſe.
When frequently, obſerve you ſhall,
S. *Peter* rob'd, to pay S. *Paul*;
When *Butterflies*, *Silk-wormes* out-brave;
When *Maggots* waſte, what *Ants* did ſave,
And, *waſps*, and *drones*, and *hornets* drive
Your *Bees*, to ſeek a *Forraign-hive*;
Then, fly to *providence divine*,
And, do, as that ſhall you incline.
When, you ſee breaking *ſtones*, and *glaſſes*,
For zeale in true *Religion* paſſes:
Aſwell the *Clergie*, as the *Lay*,
Learne, how at *faſt*, and *looſe*, to play:
Hermaphrodites begot with child;
Herod, and *Pilate*, reconcil'd:
The *Moraliſt*, his *light* abuſe;
And, *Chriſtians*, turning *Semi-Jewes*;
You may, where e're you go, or ride,
Have *Ignis fatuus*, for your guide.
When, in this *Iſle* obſerve you ſhall
The *tenth part* of great *Babel* fall,
And, *Reformation*, fully made
Of them, and their *myſterious trade*,
Who merchandize moſt holy things;
Then G O D to ſpeedy vengeance brings,
With *Gog*, with *Magog*, and the *Whore*,
The *Beaſt*, which Nations, yet, adore.
When you perceive the *Common-Creed*,
Renounc'd; and, *whimſeyes* in it ſteed;
The *words*, which our chiefe *Rabbi* taught,
Deſpis'd, or out of practice brought;
And, ſome abuſe the *God-head*, more
Then all the *Gentiles heretofore*;
They, who his nature do miſtake,
Shall then grow like the *God* they make;
And, think it, when they do oppreſſe,
But *ſanctity*, and *righteouſneſſe*.
When, they, that are of *Babel* ſhie,
Shall further into *Babell* flie;

When,

When, they, who Superſtition ſhun,
To greater Superſtitions run,
And, to eſcape *prophaneneſſe*, ſhall
Into meer *Atheiſme* fall;
Then, will, at full, thoſe plagues appeare,
Which, now, are but beginning, here;
And, they, who live thoſe daies to know,
Will thinke of him, who told you ſo.
When, in this *Iſle*, the people ſees
A confus'd *heptarchie* of *Pees*,
Their *peace*, diſturbing, by *diſtraction*;
Their *power*, become a *three-ſquare faction*
Of *equall ſides*, and, each inclin'd
To what, it fancy hath deſign'd;
And, few regarding *Common-good:*
Then, ſhall the *Moon* be turn'd to blood,
Unleſſe, you can by Chymiſtrie,
The *Sulphure*, *Salt*, and *Mercurie*
So temper; that produce it ſhall
The true *Elixar* from them all.
When, loud the *Britiſh waters* roare,
And, flow up to the *Senate* doore;
If, then, the *wind* ſhall alſo blow,
To make their ſwellings higher grow:
Then whether you to them give way,
Or, ſeek to ſtop them, by a *bay*,
In vain, to curb them, ſtrive you ſhall,
Without the *Balſome-box*, and *ſcale*;
Though you *diverſions* make (in hope
To do it) and, caſt *Mountaines* up.
When, you obſerve the *Civil-ſword*,
Uſurp the power of the *word*;
And, (where declining *Babel* ſtood)
Men, laying *Sions* walls, in blood;
Then, ſome, who for the *Lamb* profeſſe,
The *Dragons* Kingdome will increaſe,
Untill, they ſhall be better taught
How, *living Temples* ſhould be wrought.
When, you have pull'd the *great Popes* down,
And, ſet up one in every Town;
When, in each houſe, a *Church* ſhall be,
And, in one *houſe*, a part of three;
VVhen, one ſhall tell you *Chriſt*, is here;
Another ſay, loe, he *is there*;
More comfort they ſhall then receive,
VVho *love*; then they, who theſe *believe*.
VVhen, onely, *number'd out*, you ſee,
VVhat, *weigh'd*, and *meaſur'd*, too, ſhould bee
When all, that you ſhall *ſave*, or *loſe*,
Dependeth on their *yeas*, and *noes*,
VVho, peradventure, may intend,
Selfe-will, *ſelfe-profit*, or *ſelfe-end*;
Then, *ſelfe-deniall* muſt proceed
From *words*, into a *reall deed*;
And, more regardfully you muſt
Conſider, whom you ought to truſt;
Leaſt, e're this *tragedy* be plai'd,
You, and your Freedomes be betrai'd.
VVhen, cloth'd like *lambs*, the wolves appe
VVhen, *Foxes* preach, and *Goſlings* hear,
VVhen, *Hawkes* to guard the *Doves* are choſ
VVhen, *wounds* muſt cured be with *blowes*,
And, when your *frogs* and *mice* renew
Their fooliſh warre; Then, will enſue
VVhat hath by *wiſemen* been fore-told,
In *tales* and *parables*, of old;
Unleſſe, your *keepers* eye affrights
The *Romiſh Eagles*, and the *Kites*.
When, you perceive the *Harper* play
His *Harpſtrings*, and his *Harp* away;
The *Miter*, hazzarding the *Crowne*;
The *ſword*, inſtructing of the *Gowne*;
The *members*, that in darkneſſe be,
Informing, how the *Eyes* ſhould ſee;
And, *hands*, and *feet*, aſpiring to
That, which the *Head*, and *Heart* ſhould do
Then, you, a while, their lots muſt ſhare,
Who, in their *guts*, their *braines* do beare.
When, you ſhall ſee *Death* richly clad,
With what, the *living* ſhould have had;
And, then, behold a *Church* beſpread
With rags, and reliques of the *dead*,
Expoſing that to open ſcorn,
Which was in *publike triumph* born:
If, then, with ſerioufneſſe you heed
The ſimple *doer*, and the *deed*,
It ſhall occaſion ſhame to ſome,
Who thought, much honour'd, to become:
A

And, let a juſt occaſion in
To rake up, what might hid have bin.
When *Blocks*, and *Stones*, offence ſhall take,
And *riots* in your *Cities* make ;
Beware : for, if heed be not took,
A *ſparke* ſhall caſually be ſtrook,
From ſome *rough flint*, which will devour
Your *wealth*, your *glory*, and your *power* ;
That *future times* may not deſpiſe
The wrath, and ſpleen, of *Ants* and *Flies*.
When you ſee *Gallants* take their *vies*,
As if they would ore-skip the *skies*,
Or, give the *Sun*, and *Moon*, a Law,
Yet, then, ſcarce over-leap a *ſtraw* ;
Or, when *conceptions-mountainous*
Shall bring forth nothing, but a *mouſe*,
(After great *throes*, 'twixt hopes, and feares,
Suſtained, by you, many yeares)
Then, your declining *ſtate* deplore,
And, take a *dos* of *Hellebore*.
When, here, you ſhall re-act the ſin
Of *Pharoah*, and of *Benjamin* ;
Keep *Jezabels*, and *Ahabs* Faſt ;
In *Jehu's* mold *Reformers* caſt ;
Give honour unto *Golden Calves*,
And *Idols*, ſetting up themſelves ;
You ſhall but bring, to quench your *flame*,
That *oyle*, which will increaſe the fame :
And, G O D, your *Offrings* will deſpiſe ;
Till *Juſtice* be your *ſacrifice*.
When *Out-lawes* ſhall themſelves propoſe
For your *Law-givers* to be choſe ;
Felons, grow *makers* of your *Lawes* ;
Effects, producers of their *Cauſe* ;
Th'*accuſed*, his own *Judge* become ;
The *thief*, pronounce the *true-mans* doome ;
Your *greateſt foes*, turn *ſeeming-friends* ;
And, *greateſt wrongs* get *leaſt amends* :
Then, to no *earthly hopes* aſpire ;
But, unto G O D, alone, retire.
When, moſt the *Charmers-voice* ſhall heare,
And, like *deafe Adders*, ſtop their eare ;
When, they who ſit in *Judgment*, be
Inexorable, more then *He*
Who did both G O D, and *Man*, deſpiſe ;
(And, ſleight ev'n *Importunities*,
Continu'd without intermiſſion)
Then, feare, O *Britain !* thy condition.
When, moſt that *heare*, and *pray*, and *faſt*,
No ſweetneſſe, in thoſe *duties* taſt ;
But, formally, in them go on,
Depending upon what is *done* ;
And, others, ſo beleeving grow,
As, that, they no good works will do :
Or, when ſmall difference ſhall appeare
'Twixt *perſons*, *times*, or *places*, here ;
And, thoſe *Ideas*, men embrace,
Which have nor *body*, *forme*, nor *face* ;
And, run *vagaries* without bound,
As if, no *medium's* could be found,
'Twixt two extreames : Ev'n then, ſhall they
Who love the *light*, enjoy the *day* ;
And, then, ſhall look'd for be, of ſome,
A *Kingdome*, that will never come.
When, in your *City-paramount*,
This *Realm* is called to Account,
(And, they, who do receive and pay,
Forſake the old *Exchequer* way)
If thoſe may then their triall ſhun,
By whom, the greateſt wrongs are done,
Your *hypocrites* will ſoon appeare
So many, and ſo powerfull, here,
That, GOD himſelf th'*Accompts* will take,
Which they unwilling are to make.
When *folly*, *avarice*, and *pride*,
Upon the *publike-Aſſe* ſhall ride,
And, labour to ſubject the *State*
Unto that baſe *Triumvirate* ;
Such *juſtice*, *piety*, and *knowledge*,
Will, then, proceed from *Gotham-Colledge*,
That, *blinde-men*, plainly ſhall perceive,
What, they, who *ſee*, will not *believe*.
Then, they who now delight in *lies*,
(Which their own malice did deviſe)
And, thoſe predictions do deride,
Which they ſee daily *verifi'd* ;
Shall view with *ſhame*, and feel with *feare*,
Thoſe *truths*, of which they would not heare ;
And,

And, they who, their deſpights have borne,
Shall laugh their pride, and hate, to ſcorne.
When, you hear thouſands make their mones,
And prayers, unto *Blocks* and *Stones*;
Poore *Suiters*, proſecuting *Cauſes*
In *circles*, *labyrinths*, and *mazes*,
Till ſcarce a neighbour, friend, or brother,
Believes, or loveth one the other;
Or, till they have nor houſe, nor bread,
Who, for the *Kingdomes-cauſe*, have bled;
Then, you fulfilled ſhall behold
So much, that, more needs not be told.
When, you ſhall heare your *Pipers* play
Till none will either *dance*, or *pay*;
Or, till among you doth begin
A ſecond bloodie *matachin*;
Then, will *clean hands*, and *honeſt hearts*,
Beſteed you more, then *Iriſh* darts;
Secure you better from your foes,
Then guards of guns, of bils or bowes;
And, then, will they, whom Pride doth ſcorne,
More happie be, then *Princes-borne*.
When, you moſt ſleight what *Tel-troth* ſaith;
When, you have prov'd the *Punick-faith*;
When, you ſee thoſe, who have miſdone,
In ſpight of Councell, ſtill, go on,
To proſecute their *wild deſignes*;
Then take you heed of thoſe *Divines*,
Who, to effect their carnall end,
For GOD and CHRIST, will much pretend:
And, that, you no way do abuſe
The *Flat-caps*, or the *Clouted-ſhooes*.
When, they who greateſt *Traytors* are,
With *Patriots*, *reward* ſhall ſhare,
And, be with large allowance fed,
VVhilſt, your *beſt ſervants*, ſcarce bave bread:
VVhen *doing juſtice*, ſhall be thought
Ill manners; and, they men untaught,
VVho are ſo daring, to afford
A *poor man*, right againſt a Lord;
Then, ſhall men purchaſe *land*, and *fee*,
For little price; which deere will be,
To ev'ry purchaſer, unleſſe
By *piety*, and *righteouſneſſe*,
The *ſale* be ſanctifi'd; and you
Give both to GOD, and *men*, their due.
VVhen your *Reformers*, ſhall begin
To out-doe thoſe men in their ſin,
VVhom to reforme they did pretend;
And, like *ſowre ale in ſummer*, *mend:*
When, they the *Rule* ſhall miſapply;
And give by *deeds*, their *words* the lie;
Till, that, be mentioned with ſcorne,
VVhich is your *praiſe*, and *ſaving-horne*,
Then, *Jehu's* temper will undoe you,
Unleſſe you can invite unto you
Eliah's ſpirit duplifi'd
On ſome *Eliſha*, to provide
A ſpeedy cure, for that *diſeaſe*,
VVhich on your *Vitall-parts* will ſeize.
When, men and women bluſhleſſe grow
In filthineſſe; and act it ſo,
As if, a *Stallion* to be knowne,
A Princely quality were growne;
Or, when your *Ladies* do appeare
(As if old heath'niſh *Rome* were here)
By Coachfulls, with a brazen face,
To ſee men run a naked-race:
And, when *ſin* to a rankneſſe ſprings,
Beyond the reach of *libellings*;
And, *libellings* ſo common bee,
That none ſhall from their dirt be free,
Though ne're ſo innocent (but thoſe
Whom no man *hates*, *envies*, or *knowes*)
Then, look for that which will enſue
Such *impudence*; if God be true.
When, men ſhall gen'rally *confeſſe*
Their *folly*, and their *wickedneſſe*;
Yet, *act*, as if there neither were
Among them, *conſcience*, *wit*, or *feare:*
When, they ſhall talke as if they had
Some *braines*; yet, do, as they were mad;
And, nor by *reaſon*, nor by *noiſe*,
By *humane*, or by *heav'nly-voice*,
By beeing *praiſed*, or *reprov'd*,
By *judgements*, or by *mercies* mov'd:
Then, look for ſo much *ſword*, and *fire*,
As ſuch a temper doth require.

Wh

When, in this *Iſle*, you ſhall behold,
What's term'd, the *Devills ring of gold*,
To be in uſe; and, then, ſhall ſee,
Both, pawn'd, and, forfeited, to be,
The *richeſt-Jewell* of the *State*;
Take order, therefore, ere too late,
To ſave your credits: For, you know,
That, *London* is not *Mexico*.
Or, if it were, we plainly view,
By *Genoa*; what may enſue.
When, your *Betrayers* ſhall divide,
And, ſeem of a *contrary ſide*,
That they the better may contrive
Their own Deſignments; or, perceive,
What is endeavour'd, to prevent
Thoſe miſchiefs, whereto they are bent.
Then, look about you; or, be ſure,
Your ſafety you ſhall not ſecure:
But, when you heare it often ſaid,
By whom, you ſhould have been betraid,
In what, they, falſe, with you have plaid;
And, how they gave your *ſpoilers* aid,
With ſuch like falſhoods; and, then, ſee,
Such common Fames, neglected be:
Th'*accuſed* countenanc'd; and, thoſe
Traduc'd, and, puniſhed, as foes,
Who, out of conſcience, and, of zeale,
To ſave this *drooping Common-weale*,
Their knowledge, and, their feare declare;
Then, of a *ſudden blow*, beware;
When, they, who, but the other day,
As low, as in the *channell*, lay;
And; had nor *preſence*, *wealth*, nor *wit*,
(And, ſcarce the meaneſt of them, yet)
Your moſt *pragmatick-men* become,
And, places of *chiefe truſt* aſſume:
Your *Maſtives*, then, ſhall *Spaniels* grow;
Your *Hens*, and *Capons*, learn to crow,
Diſarme, and ſilence, all your *Cocks*;
And, *men*, weare petticoats, and ſmocks.
When you, who, at the firſt, begun
With *honeſty* (and, thereby, won
Advantages) ſhall act, or plot
Ill means, to keep what you have got;
As, if the G O D, you ſeem'd to ſerve,
Could not, as well, to you preſerue,
By *reall virtue*, what was gain'd,
As, give it, by a *virtue fain'd*:
Then, you ſhall thrive, as did that *King*,
Who was or'ecome, by conquering;
Becauſe he ſerv'd falſe *gods*, whoſe lands
The true G O D gave into his hands:
And, you ſhall then, the difference know,
'Twixt being *juſt*, and ſeeming ſo.
When, *Juſtice* cuts of *Hydra's* heads,
And, ſees ariſing, in their ſteads,
More, and more monſtrous ones, then they
Whom Reformation par'd away:
When *Tyranny* beginns to varie
The form and ſhape, of *Arbitrarie*
And *willfull-rule*; when, ſhe inſlaves
By mean, and deſpicable *knaves*;
When, they who 'ſcape the *Lions-pawes*,
The teeth of *Wolves*, and *Harpies-clawes*:
Shall look for ſafety, and for eaſe,
And, then, be eat by *Lice* and *Fleas*;
Or, be in pieces, rent and torne
By *vermine*, once, below their ſcorne:
Then; then, ſhall you begin to ſee
Your masked Foes; and who they bee
That fought your weal: and, then, in vain
Shall wiſh for, what you now diſdaine.
Then, ſome, ſhall much perſwade you to
What, none but ſuch as they would do,
Who whet their knives, and cut their throats,
To cure a chollick, in their guts:
For, then ſhall they, who ſeek your harm,
Seek how to cut off your *right-arm*,
That, of your chiefeſt guard bereft
There may be no *hand* but the left
To ſave your *heads*: And, then, perchance,
You will perceive your ignorance.
For, then, *new troubles* will begin,
Whereby, they who have blamed bin,
Shall ſuffer much: But, they ſhall beare
Moſt *burthens*, who moſt guilty were;
And, many, then, who now deſpiſe
Theſe *Lines*, will think them *Prophecies*.
Then, ſhall they ſeek, and crouch, and bow,
Who are moſt proud, and ſurely, now;
Petition long, without regard;
Make *prayers*, which will not be heard;

And, find as little mercy, then,
As they have ſhowne to other men.
They, from the *ſword* ſhall thither flie,
Where they for want of bread ſhall die;
Or, hoping *Famine* to avoyd,
Be, by the *Peſtilence*, deſtroy'd;
Or, (that they may one ſorrow ſhun)
Into a hundred miſchieves run,
And, find no reſt, till they repent
Their *pride*, or, meet due puniſhment.
Then, ſhall the *principles* that lurk
Within mens hearts begin to work,
Upon their humours; and, purge out
Much poyſon, now diſpers'd about
Through eve'ry Member: yet, at firſt,
That, ſhall ſeem *beſt*, which would be *worſt*,
And, few men be ſo wiſe to know,
What they were beſt reſolve to do.
For, you ſhall in a *Medium* ſtand,
'Twixt *Ægyt*, and the *Holy-Land*,
As in ſuſpenſe, whether to make
A progreſſe thither, or turn backe
To your old *ſervitude*, or worſe:
And, that will ſeem the ſafeſt courſe,
Unleſſe the *Maſters* of your *School*
Shall take the counſell of a *Fool*;
And be directed and advis'd
To act the thing they have deſpis'd.
Which if they do; your foes ſhall be
Your friends; and both be ſafe and free
From what is fear'd; and, live together
A mutuall ſtrength to one another;
Whoſe *factions*, if they long endure,
Will prove a *plague*, without a *cure*.
But, mark (oh *City!*) mark this well;
(Thou, who doſt all this *Realm* excell,
In *ſin*, and *virtue*) That, when thou
Shalt ſee thy *Truſtees* partiall grow
In doing *Juſtice*; with reſpect
Of *perſons*; and, with high neglect
Of *truth* and *judgement*: Then, unleſſe
The *mercy* and the *righteouſneſſe*
Which thou pretendeſt, ſhall encreaſe
To fortifie thee in that *peace*
Thou yet injoy'ſt; and, teach thine eyes
To ſee, wherein thy *ſafety* lyes:
Thou, wilt but treaſure up thy *ſlore*,
To make thee miſerably poore;
Grow, by a *new-Militia* ſtrong,
To ruine thine owne ſtrength, e're long;
Draw, day by day, *occaſions* hither,
Of *diſcords*, and of *plagues* together;
Till all the *plagues*, through *Britain* ſpread,
In thee, be gather'd to a head;
And, break upon thee, in concluſion,
To thy diſhonour, and confuſion.
E're long the *welfare*, of this *Land*,
Upon a tickliſh point will ſtand;
And, at that time, if you perceive
The Body repreſentative,
Act by two Factions; and, admit
Their Grandees, to invaſſall it
To their *deſigns*; and captivate
Their *equalls*: you, ſhall after that
Find little comfort, till you ſee
Extracted a *third Party* bee
From out of thoſe, to ſearch into
Their actions, and with courage do
As they finde cauſe: But, then, you ſhall
Perceive a *turne* will joy you all.
And to draw neerer to the *But*,
At which, all theſe our ſhafts are ſhot,
When, thoſe two *Diamonds* of this *Land*,
Which are the baſis, whereon ſtand
The *publike-welfare*, poliſh ſhall
Each other; and, quite rub off all
The *rotten pieces*, *rags*, and *flawes*,
Which diſeſteem upon them drawes;
And, perfect make, in ev'ry thing,
Our ancient threefold *Gimell-ring*,
That's lately broke; Then, you ſhall ſee
A *change*, that worth your praiſe will be:
And, he that gives you ſtones to crack,
(Which cauſe, perhaps, your hearts to ake)
Will, when that bleſſed ſeaſon comes,
Give you a diſh of *ſugar-plumbs*.
But, know, that while this Emperie
Neglects her *Triple-Trinitie*;
To wit, three *Realms*, beneath one *Throne*;
Within each *Realm*, three *States in one*.
And GODHEAD *one*, in *Perſons three*,
You ſhall not without troubles be:

Or, poſſibly attaine to that
Which your well-willer aimeth at,
Till, you ſhall, purely, God adore;
And to the common uſe, reſtore
At leaſt th' *Eſſentials* of that power
Which makes your *Earthly-ſaving-Tower.*
Which much the *ſtronger*, might be made
And *fairer* too, if you could add
To ſtrengthen and adorn the ſame,
Some parts of the *Venetian Frame.*
And, know; that, when a *Declaration*,
As publike, as a *Proclamation*,
Shall offer to conſideration,
The many failings of this *Nation*;
If, then, you ſeek not *preſervation*,
By *prayer*, and *humiliation*,
And, by a ſerious *Recantation*;
GOD, threatens ſudden *deſolation.*
Now, *much good do't you*; And, yet, ſtay:
Before I ſend you quite away,
Take theſe blanch'd *Almonds* without *ſhels*,
(Whereto are added nothing els
But, ſome few *kernells* in their *ſtones*)
For, though they ſeem but bitter ones,
Yet, if you taſte them, we believe
They'l prove a good preſervative.
Firſt, chaw on this; that, you in vain,
Seek, here a bleſſed peace to gain,
Till *juſtice*, and till *mercy*, more
Advanced be, then heretofore;
And, till you ſhall have more regard
To *puniſhment*, and to *reward.*
Next, know, as vainely you preſume
Informed, rightly, to become
In things of *faith*, whilſt you depart
From what is written in the heart;
And, act contrary to the *natures*,
And *Lawes*, of *reaſonable creatures:*
For, how ſhall they who cannot learn
Things *morall*, things *divine* diſcern?
Next, be inform'd; ev'n you, who had
The *righteouſt cauſe*; that, you have made
Defaults enough, to let all ſee
The beſt had need forgiven bee:
And, let that make your hearts inclin'd
To pardon all, in whom you find
That *penitence* which doth intend
Crimes paſt, ſincerely to amend:
Yea, if ye mean, in peace, to live,
Let all ſtrive, who ſhall moſt forgive;
That by ſo doing, all may move
Each other, to a *mutuall-love*;
Which grace, they onely are deni'd,
Who could be true to neither ſide.
And, laſtly, let no more deſpights
Unto your *Fundamentall-rights*,
And, *Conſtitutions*, now, be done:
For, if the *Ground-worke*, be overthrowne,
What, can the *wiſe*, or juſtman do?
What to ſuſtaine it, add thereto?
Or, what will councell be, but wind,
To them, whoſe ruine is deſign'd?
Some, little hope is left: And, yet,
Leſt no effect, our words beget,
That, then, the *times to come*, may know
A *Meſſenger* was ſent to ſhow
What would befall this age, before
It came to paſſe. This one *pearl* more,
Is caſt before you,) without fear
Of ſuch, as would in pieces tear)
Obſerve it well, O *Generation*,
Regardleſſe of thy viſitation.
When, you have had hard *work* to do,
And, added *five*, to *forty two*;
You ſhall perceive a good *Play* ſpoil'd,
And, by unworthy *Actors*, foil'd;
The *Scænes* tranſpos'd, the *Acts* confus'd;
The *Poet* ſhamefully abus'd:
The firſt intention of the *Plot*,
By thoſe *confuſions*, quite forgot:
Yea, them, to *Tragick-Acts* deſign'd,
Who enter'd with a *Comick-mind*;
And, then, what now our eye fore-ſees,
(Like him, who ſaw men walk, like trees)
Shall be diſcover'd, by that light,
Which, never doth deceive the ſight.
Then, they who mark it, ſhall perceive
Your *Politicians*, will contrive
Their own *indempnity*, whilſt they
Pretend for yours; that, ſo, they may
Secure themſelves, from anſwering that,
Whereby, they have abus'd the *State:*

And, then (unleſſe you can prevent
The fraudfulneſſe of that intent)
They, who did moſt their *wealth* increaſe,
By cheating you, will buy their *peace*;
And, ſell your *Freedomes*, unto thoſe,
With whom, they do deſigne to cloſe.
Then, will ſuch *Juggling-tricks* be plaid,
That, *publike-debts* will nere be paid,
As long, as either *foole*, or *knave*,
Shall have the power to *give*, or *crave*;
Or, they enjoy a *Truſtees place*,
Who have put on a *Janus-face*.
Then, moſt men, plainely ſhall behold,
What, few believed, though fore-told.
The nobleſt *parts*, worſt plaid ſhall be,
Till, men their errors come to ſee;
Good-action, ſhall be much miſtook;
Ill-meanings, will be fairely ſpoke;
Some, for ill-doing, ſhall have meeds;
Some, ſhall have blame for lawfull deeds.
Some, perſonating double parts,
With *double tongues*, and *double hearts*,
Shall, from one ſide, to to'ther run,
Till they are ſcorn'd of ev'ry one.
Fools, Clownes, and very dunghill things,
Shall act the parts, of *Lords*, and *Kings*,
Till, few *know* what to *do* or *ſay*;
How to *command*, or to *obey*.
Your *Fountain* ſhall be turn'd to *puddle*;
Yea, all reduc'd to ſuch a *huddle*;
That, your *Ill-willers* will be glad;
Your much abus'd *Spectators* mad;
And, in their furiouſneſſe go near
The *Players* rags, from them to tear;
Or, pul the *Stage*, and *Play-houſe* down;
Unleſſe a *med'cine*, yet, unknown,
Be ſoon appli'd: Or, on the *Stage*,
(To ſtop the *peoples* riſing rage)
Some *quick-deviſe*, and *pleaſing-ſtraine*,
Be brought, to charm them down againe.
With which *Cataſtrophe*, we pray,
The *Tragedie*, conclude you may,
And, ſee the *Scænes*, and *Acts*, to come,
Leſſe bloody, and leſſe troubleſome;
For, if *Conjectures* faile him not,
Who hath conſider'd well the *plot*,
(And, whoſe fore-warnings, none believes,
Till 'tis too late), he plaine perceives
A *Storm* will in the *South* be bred
Whilſt you a *Northern-Tempeſt* dread,
And conjur'd hither, by ſome *Fiends*,
Who, ſeem to have much better ends
Then they purſue: And, then, unleſſe
J U D A H, and I S R'E L ſhall confeſſe
Their *ſinnes*, and, reconcile, betimes;
Manaſſes pray, repent his crimes
Unfainedly (as *David* did,
When, from *Jeruſalem* he fled)
And, with full reſolution, do
What, *prudence* would adviſe him to:
The *Babylonians* will conſpire
With *Amalek*; your neighbour *Tyre*
Shall (as a *ſlie ſpectator*) ſtand,
To take advantage under-hand:
And, by thoſe means (when *peace* ſeems near)
The *troubles*, which did firſt appear
In *thirty nine*, prolong'd will be,
Till *fifty two*, and *fifty three*.
And, what *new courſes* will be took,
When thoſe yeares wheel about, *Go look:*
For, here, already, we fore-ſhow
More, then you can deſerve to know;
Till, you more lovingly ſhall deale
With ſuch, as labour, for your *weal*;
And, their *eſtates*, and *time*, have ſpent,
Your likely ruine to prevent.

Ere, G O D, his wrath on Balaam *wreaks,*
Firſt, by his Aſſe, *to him he ſpeaks*;
Then, ſhewes him, in an Angells *hand,*
A ſword, *his courſes to withſtand*;
But, ſeeing, ſtill, he forward went,
Quite through his heart, a ſword he ſent;
And, G O D, *will thus, if thus they do,*
Still deale with Kings, *and* Subjects, *too:*
That, where his grace *deſpis'd is grown,*
He, by his judgments, *may be known.*

Fiat Voluntas Dei.

GoD eXpeCteth oVr repentanCe, gIVIng eXpreſſe VVarnIngs InVItIng thereVnto; haVe earLIe reſpeCt therefore, Vnto sVCh VVarnIngs, and repent not ſleIghtLIe yoVr offensIVe VanItIes.

A

[1648.]

A Single Si Quis.

[HAZLITT, No. 42.]

A ſingle SI QVIS, *and a quadruple* QVERE, *with the* Occaſions *of them, preſented to the* Members *of the honorable Houſe of* Commons, *touching a* Petition, *with certain* Verſes *annexed, and lately layd at their feet in the ſaid* Houſe *of* Commons, *by* Major G. W.

The SI QUIS, *and the* Occaſion *of it.*

THat day, in which Victorious *Cromwel* ſent
His firſt *Expreſs*, (to your great wonderment)
Of *Hamiltons* Defeat; which, whileſt a *Scot*
Shall be remembred, will not be forgot:
Ev'n on that *Day*, before your feet I ſpread,
A ſad *Petition*, humbly prefaced,
By theſe enſuing lines;

He that is proſtrate on the floor,
Lies there, whence he can fall no lower:
So does this Orator *of Your.*

Petitions, *he, hath oft conveyd*
Into your hands; *yet finds no ayd*
Theſe, therefore, at your Feet are layd.

Where, let them not neglected lie,
Nor, unregarded, throw them by,
But view them with a gracious eye.

And, let our Parents *not provoke*
Their Children, *till offence be took,*
By which, their patience may be broke.

Conſider thoſe, who lie below ;
For, you ſhall reap, *what you do* ſow ;
And, find ſuch mercy, *as you ſhow.*

Refreſh their ſpirits, who are ſad,
As God, this day, hath made you glad,
By thoſe good tydings *you have had.*

Among the reſt, this Beadſman *here,*
That feels *the wants, which they but* fear,
Who, dread th' effects of this moyſt year.

And, blame him not, that, thus he ſhows
His Cauſe, *as well in* Verſe, *as* Proſe,
And, in a Path untrodden goes.

For, ſcarce, Earth, Water, Air, *or* Fire
Enjoys he ; *or, wherewith to hire,*
That Pittance *Nature doth require.*

And, men in danger to be drownd
Lay hold on any Trifle found,
To reconvey them ſafe a ground.

But, his annexed Paper *view,*
And let him favor'd be of you,
As, that, which it avers, is true.

And, if for that, which he prefers
His ſuit, *there ſtand* Competitors,
Let it be neither, His, *nor* Theirs,
But, as moſt equitable, it appears.

Theſe (to my *Prayer* fixed) for your view,
I left upon the *Pavement,* and withdrew ;

In hope ſome *kind hand*, would have been extended
To raiſe it, that my *Cauſe* might be commended
To free Debate. But, ſix days, now, are gone,
And, God, ſince then, the favor late beſtown
Doubles and *triples* upon you; yet, I
Still at your door, unheard, unheeded, lie;
And find not ſo much as a Friend, by whom
To learn, what of thoſe *Papers* is become.
Of private *ſearches*, therefore, being wearie,
I ſet up now, a *Si quis*, and a *Quære*,
And, thus, it follows here: *If any man*,
" *Who ſits, within your* Walls, *inſtruct me can*,
" *How I may know, what* hand *convey'd away*
" *My* Prayer *from your ſight, upon the day*
" *Of your* glad tydings: *Or, if he that ſeiz'd*
" *Thoſe humbled* Papers, *will be nobly pleas'd*
" *So to produce them, that, I may obtain*
" *Due remedy, for what they do complain*;
" *It ſhall beget a* ſervant, *who will ſtrive*
" *To merit thoſe* Occaſions *it may give*
" *Of that* obligement: *And, for his reward*,
" *Shall gain him* Prayers, *too*; *which will be heard*
" *For* him, *and* his, *perchance, when feel they may*,
" *What 'tis to be neglected, when we pray.*
But, whatſoe're effect vouchſafed be;
God bleſs the *King*, the *Parliament*, and *Me.*

The quadruple QUERE, *and the* Occaſion *of it.*

Your *Houſe* receiving notice, *twelve moneths* ſince,
Of my *long-ſuffrings*, and known *Indigence*,
(Occaſion'd by your *ſervice,)* thought it fit,
To ſome ſelected *Members*, to commit
The finding an *Employment*, to ſupply
Subſiſtence, till, my great neceſſity
Might be removed, by diſcharging that,
Which is yet owing, to me, by the *State*:
And, having long, without ſucceſs attended,
I now, at laſt, by them, am recommended

To

To ſerve as one of thoſe *Commiſſioners*,
By whom, *Supream Authority* confers
Wine Licences. Wherein, ſince, there appears,
With me, nor few, nor mean *Competitors*;
And that the *Place*, hath been aſperſed by
Some, lately, as a *Grand-Monopoly*.
I humbly make theſe *Queries*.
"*Firſt, Whether he, that hath ſuſpected bin.*
"*To hate that* Cauſe, *which you ingage us in,*
"*Standing* Competitor *with him that's known*
"*To hazard for it, more then all his own*;
"*Can be prefer'd, without a wrong, to* you,
"*And an incroachment, on the others due?*
"*Next, Whether, a* Competitor *defam'd*
"*For breach of Truſt, (by whomſoever nam'd,)*
"*Ought rather, by your* Votes, *to be befriended,*
"*Then he, that to your* Houſe *is recommended*
"*By your own Members? and, 'gainſt whom, no man*
"*Exhibite, juſtly, an* Impeachment *can.*
"*Then, Whether, he your* Grace *deſerveth beſt,*
"*Who hath for* you, *loſt all his intereſt,*
"*In outward things? Or they, whoſe wealth is more*
"*Since theſe* Diſtractions, *then it was before?*
"*And laſtly, Whether ought may be compriz'd*
"*Among things, judg'd, to be* Monopoliz'd,
"*When all the profits, which from thence ariſe,*
"*Are brought into the* publike Treſuries?
"*And, whereof, neither* one *alone, nor* few,
"*But ev'ry man receives his proper due.*
Conſider, I beſeech you; but of theſe
Few *Queries*, and then do as you ſhall pleaſe:
For, though my *hopes* in theſe poor *ſuits* may fail,
Yet, in my *nobleſt ayme*, I ſhall prevail.
Yea, ere this *Land* hath reſt, a *day* will be,
In which, there ſhall be ſome regard of me;
And, wherein, *that*, which is perus'd with Jeers,
Shall fill their *ſcornful Readers* full of Fears.

Fiat Voluntas Dei. G. WITHER.

1655.

Vaticinium Caufuale.

[HAZLITT, No. 60.]

VATICINIUM CAUSUALE.

A

RAPTURE

Occaſioned

By the late Miraculous Deliverance

OF HIS

HIGHNESSE

THE

Lord Protector,

From a Deſperate Danger.

With, a *NOVERINT UNIVERSI*, in the Cloſe.

By *Geo: Wither*, Eſq;

Who ſo dwelleth in the Secret, *of the MOST HIGH,*
ſhall abide in the ſhadow, *of the ADMIGHTIE.*

LONDON,

Printed for *T. Ratcliffe*, and *E. Motterſhed.* 1655.

(1)

A

RAPTURE

Occaſioned

By the late Miraculous Deliverance

OF HIS

HIGHNESSE

THE

Lord Protector

With, a *Noverint Univerſi*, in the Cloſe.

I Will not let this, ſlip into the *Dark*,
Or keep the *Light*, without a ſpecial mark:
For, when GOD *Acts*, or *ſpeaks*, each *Word* and *Deed*.
Should be obſerved, with ſome *vſeful heed*.
That, which hath hapned, cannot be *undone*,
Or ly *conceal'd*; For, many *Lookers on*,

And, (ſome, who love to trumpet forth *Miſchances*,
With Deſcantings, on all their *Circumſtances*)
Have publſh'd what befell. Thence, *Rumour* ſpreads;
Puts various *Fancies*, into Peoples heads;
And every one draws *Uſes*, or, *applies*
As *Malice* fools him, or, *Love* makes him wiſe:
But, *Providential favours*, are expreſt,
As well in *worſt*, *Events* as in the *beſt*;
And, they who know not this, will never finde
The *Ports of Comfort*, with an *Adverſe-winde*,
When he that heeds this, ſteers through all *Events*,
Or, *Cenſures*, without fears, or Diſcontents:
Then, as a *Secret*, why ſhould we diſcloſe
From man to man, what ev'rybody knowes?
And, put the *Jealous Vulgar*, in a fear
There's ſomewhat done, not fit for them to hear?
Why, is it *whiſper'd*, ſtill, as if, to be
Surpriz'd by thoſe things, from which none are free,
Diſhonour on his *Highneſſe* could be throwne?
Or, as if *him*, it misbeſeem'd to owne
That *Action*, which occaſion'd an Event
Producing, ſome external *Detriment?*
Or, why it is conceiv'd, as if, to *Us*,
Or, unto *him*, his fall were Ominous?
Is it not good, we ſhould have, now and then,
Somewhat to minde us, that we are but *men?*
And, that our truſt in *Princes*, gaſping lies
In that *ſhort blaſt*, which from their noſtrils flies?
When he did *Fall*, was it not wondrous well,
That, from his *ſeat*, into GODS's *Armes* he fell?
And, that, *He* falling, fell not in ſuch wiſe,
As they, who *Riſe*, *to fall*; But, *Fell*, to *Riſe?*

And

And to Ariſe with an improvement too,
By *Thankfulneſſe*, for having ſcaped ſo?
As alſo, with that *Mark*, upon him ſet,
Of being GOD's eſpecial *Favourite?*
If, what befell, muſt needs be underſtood
As *Ominous*; why, ſhould it not of *Good*,
An *Omen* be? (as I beleeve it will,
Much rather, then prove *Ominous* for ill?
For, who can think, that, *He* was ſaved from
A *Miſchief*, that, to *Miſchieves* he might come?
Or, that, *We*, by his ſafty, from the *Curſe*
Of *Anarchy*, are ſaved, for a worſe?
Or, that, when *Mercies* GOD, is pleas'd to ſhewe,
They do portend ſome *Evils* to enſue?
What *Inference* more wicked, can be brought?
What more *prophanely*! what, more vilely thought!
Tir'd with continual *Cares*, (in hope, to finde
Refreſhments, by Diverſions of the minde)
Er'e *ſerious thoughts*, were wholly laid aſide,
He grasp'd thoſe *Raines*, which, he had often tride
To mannage heretofore, with *good ſucceſſe*,
When, *Small things* he more minded; *Great things*, leſſe:
And, though he ſped not, as in former time,
His *Acte*, was not *unſeemely*; nor a *Crime*,
As they ſuppoſe, whoſe Memorie forgets,
What, others, or, what, beſt *themſelves* befits.
For, 'twas not judged an *Unprincely Game*,
To drive a *Chariot*, when th'*Olimpian Fame*,
Was thirſted after; And, when on that *Hill*,
Kings, with their *Equals*, therein ſhew'd their *skill*;
And wrapt in *Clouds*, rais'd by their horſes heeles,
And, *Thundrings*, from their furious Charret wheeles,

Were emulous, the high-priz'd *Wreaths* to wear
Belonging to the skilfull'ſt *Charioteer.*
And, what detraction, from the Reputation
Of *Princes*, is that Manly *Recreation*,
More now? or, then it was, when, *Charles*, of late,
For his diſport, upon the Coach-box, ſate?
(As many times he did) and not diſdaine
To let *Inferiours*, ride in *Charles his Waine*?
Or, what Diſhonour is it, that, through *one*
Miſhap, he fail'd, of what was, oft, well done?
It was not want of skill, to uſe the *Raine*,
That ſtout, and chaſt *Hippolitus* was ſlaine:
But, an unlookt for, dreadful *Apparition*,
(Of purpoſe rais'd, to haſten his perdition)
Frighted his *horſes*; which, with *headſtrong furie*,
Their *Driver*, from the Beaten paths, did hurry
Among the Rocks: And, what, thereon befell,
(The *Storie* is ſo known) I need not tell.
Yet, this I will obſerve, (to make the Fable,
To my *Intention*, further ſerviceable)
That, though aſunder dragd, his *Members* were,
It magnifide his *Wiſdome*, *Love*, and *Care*,
Who made him ſound, more then it harmed him,
Who had that hurt: For, every ſcatter'd *Lim*,
Was re-united, without detriment
In any kinde, by that diſmemberment
Only, to *Virbius*, from *Hippolitus*,
His name was chang'd, as, it befalleth us,
When, from our *Selfneſſe*, we are rent and torne,
To be *Regenerated*, or *New-borne.*
And, ſo (I hope) when we have ſum'd up all
Which, to his *Highneſſe* hapned, by his *Fall*,

His

His *gaines*, will be much greater then his *coſt*;
And, nothing, but *ſelf-confidence*, be loſt.
This, by the way: now I to that will come;
Which mov'd me, on this ſubject *to preſume.*
A free *Officiouſneſſe*, doth me employ
To be, this once, inſtead of *Philips* boy,
Who, ev'ry morning, call'd on him to minde
That, he was *Mortal*, and of *humane kinde:*
For, though his ſad diſaſter hath of late,
In likelihood, remembred him, of *that*,
It will not be amiſſe, that, I ingage
His *Caution*, further, by this ſurpluſage;
Leſt, though his *Piety*, ſhall him incline
To do his duty, I may faile of mine,
Who think my ſelf oblig'd, when I ſhall ſee
Occaſion, his *Remembrancer* to be,
As I have bene to others; who, thereto
Gave leſſe regard, then he (I hope) will do.
As GOD, hath often ſhown, 'twas he, that, *arm'd*
His head in battel; and, preſerv'd unharm'd
His *Perſon*, when the chance of *Warre* he tride,
And thouſands ſlaughtered fell, on ev'ry ſide:
So, he now gives a new *Experiment*,
That, it is he alone, who doth prevent,
The Danger of his *Peace*; and, that, there are
Perils incloſing him, when none appeare.
It doth informe him, with a *ſilent tongue*,
What *warineſſe*, doth now to him belong
More then in former times; and, that there are
Aſwell in his *Retirements*, as in *Warre*,
Gards, *Sentinels*, and *Watchings*, neceſſary
With ſtrictneſſe to be kept; leſt he miſcarry.

Moreover,

Moreover, it informes, that, had he none
Maligning him; Ev'n he *Himſelf*, alone,
Might be his own *Deſtroyer*; by forgetting
Due *Care:* Or, elſe, by *acting*, or *omitting*
Such things, as have a very nigh relation,
Either to *Danger*, or to *Preſervation.*
It calls on him, to minde, how many wayes,
And meanes there are, of cutting ſhort his *dayes*
If GOD, prevent not: yea, it calls on him,
Both, to redeeme, and husband well, his *Time*;
And, loudly calls; that, for the *Mercy* ſhowne,
It may, in ſhewing *Mercy*, be beſtowne:
That, they, who of his *Juſtice*, well beleeve,
May bleſſe him, for the *Comforts*, they receive;
That, they, who, in his ruine would have joy'd,
May rather wiſh, their own Deſignes deſtroy'd;
And, that, the *Bleſſing*, may be carried on,
Which, *his*, and *our* PROTECTOR, hath begun.
It likewiſe, calls upon us *all*, to heed
Both our *own wayes*; and how, GOD, doth proceed;
Chiefly, in what, of late, vouchſafed was
By his applying of *preventing Grace*,
For his *Deliv'rance*, in whoſe *life* conſiſts
The likelieſt Gard of *publike Intereſts*;
And, which, includes, of *Mercies*, *yet to come*,
Another *Pledge:* and, as it were, the *ſum*
Or, brief *Epitome*, of all things done
For our availe, ſince firſt the *Wars* begun.
My contemplating of his *Dangers-paſt*,
Makes them ſeeme great: yet, it hath made this *laſt*,
Exceed them all; and ſo great to have bin,
That, ſurely, had not, God himſelf, ſtept in,

To

To bring him *Succour*, ſuddenly from heav'n
No *ſafety* had been found; no *Quarter* giv'n.
Thus have we ſeen, a tender *Mother*, run
(Or, rather fly) when her dear *only Son*
Was innocently playing in the ſtreet;
And ſnatch him, from among the horſes feet
Indangering his Life: Thus, have we ſeen
A Loving *Bridegroome*, throw himſelf between
Death, and his *Bride*; and bravely fetch her from
A *Peril*, which was deſperate become.
To tell this *Danger*, were to tell you that,
Which I can better *Fancie*, then *relate*;
And, which (as I conceive it) cannot well
Be better ſhowne, by any *parallel*,
Then when a brave *Ship*, on huge *Billowes* toſt,
With *Sails full-ſpread*, *Helme* broke, and *Ruther* loſt,
Is by a ſtrong *ſtorme*, in the darkeſt *night*,
Forc'd to a *ſtrange Coaſt*, with a *winde fore-right*,
Upon the *Rocks*, which over-hanging, lie,
The foming *Flouds*, a hundred fathomes high;
Where, every *Wave*, all cries for help, out roares;
Threating deſtruction, both from *Seas* and *ſhoares*:
Where, can be ſeen nor *Earth*, nor *Heav'n*, nor *Light*,
But dark blinde wayes, to *everlaſting night*;
And, where, no *ſuccour*, finde admittance can
By all the *Power*, and all the *wit* of *man*.
By this *Deſcription*, you, perhaps, may gueſſe
From what a depth of deſp'rate dang'rouſneſſe
His *Highneſſe* was repreev'd; and, who, alone
Muſt, then, be his *Deliverer*, or none.
Thence, you may likewiſe, gather, *if you will*,
(And not continue blinde, and froward, ſtill)

Who

Who takes charge of *him*; *Whom*, they do oppoſe;
Who without cauſe, at this time are his *Foes*;
And, for what end, ſuch aids vouchſafed be
In great *immergencies*; And, ſo may HEE.
Oh! let us, therefore, better now, improve
The evidences of *Eternal Love*,
Then we have done: and, let his *Highneſſe*, minde,
How bountiful, how gracious, and how kinde,
Our GOD hath been to him; that, ſo he may
Unto his *People*, part thereof repay,
In love to them: Let him remember, too,
Had he miſcari'd, what had been to do:
What, likely to be ſuffer'd; not alone
By *ſome of us*; but, ev'n by *ever'y one*,
Who breaths the *Britiſh* aire; and, not deſpiſe
This *Counſel*, though the *Giver* ſeeme unwiſe.
Yea, let it be conſider'd, (to improve
A haſt'ning, unto *Unitie in Love*)
What ſad *Confuſions*, had anew been hurld.
Upon this much unſetled *Britiſh world*,
(And, upon others, whom we would reſpect)
If, what was almoſt done, had took effect.
Let this great *Mercy*, never be forgot;
Chiefly, of him, who hath the largeſt *Lot*
In this *Deliverance*; Leſt worſe he ſpeed,
When of a *Helper*, he ſhall ſtand in need.
And, let it make him, more to haſten on
That, which his Prudence prompteth ſhould be done;
Leſt, ſome ſuch *Humane Caſualtie* prevents
The manifeſting of his good *Intents*,
And gives his *Foes*, occaſions to beleeve (grieve.
Their owne vaine thoughts; And makes his friends to
I doubt

I doubt not, what I *counſel:* If I did,
It had with me, in mine own heart, lain hid.
But, *He*, who me emboldneth unto this,
Perſwades me, that my *aims*, I ſhall not miſs:
Gives me, for *earneſt* of them, a *preſage*,
Of healths Returne, with future *Tutulage:*
Shews me, by what *conditions*, he may gaine
Th' *Eſhabliſhment*, he labours to obtaine;
And (*ſecret things conſider'd*) bids me, tell him,
'Twas *Mercy*, not a *Miſchief*, that befel him:
That, alſo, there are greater *Mercies*, yet,
For him, reſerv'd; if he ſhall not forget
This *Favour*; nor the *Vowes*, and *Proteſtations*,
Made heretofore, to GOD, and to theſe *Nations*:
Aſſures me, that, on theſe *Conditions* lies,
The higheſt *glory*, whereto he can riſe;
And, that, if he eſcape the *ſtumbling ſtones*,
Environing th'Aſcent, to *Earthly Thrones*,
He, without fear of any harme, ſhall tread
On *Vipers*, *Aſpes*, and on the *Dragons head:*
That, *Emperour* to ſtile him, ſhould not better
His happy *Lot*, or make him ought the greater;
But, rather ſeeme, a fooliſh over-lay
Of pureſt *Ophir Gold*, with *common Clay.*

Thus, otherwhile, Remembrances *I ſcatter,*
As, GOD, and Man's proceedings, *offer matter*;
Not without ſome diſcernable effect:
(*Though neither they, nor I, gain much reſpect.*)
For, on my Self, *they have an* operation
Not needleſſe; *yea, the leſſe good acceptation,*

They have with others, they, thereby, to me
The more effectual, ſometimes rendred be;
And, teach me to be quiet, and to beare
What misbefals me, with more Joy, *then* Care.
Thus, when the Bowes *of* Malice *are ful bent,*
And, poys'ned ſhafts, *made ready to be ſent*
Againſt th' upright in heart; *I, interpoſe*
Minerva's *ſheild, ſometimes, unknown to thoſe*
Whom it ſecures; and, when, for what was done,
Others, with all the thanks, away have gone.
Long ſince, with ſuchlike Spels, *and* Charmes *as theſe,*
I did aſſay, to cure the Kings diſeaſe;
But, either, he was over-deaf to heare,
Or elſe, not ſtrong enough, my Charmings *were.*
Oft, afterward, I ſung unto the State,
Some Leſſons *which, when 'twas a day too late,*
Were called for; and frequently there fell
Much ill *to me, for wiſhing others* well.
Sometimes, I, to the Common-people *fidle*
To ſtill their madneſſe; and, oft foole, and riddle
To make them wiſer: but, with little gaines,
To them; and, loſſe of labour, for my paines.
And, now, to charme thoſe, I endeav'ring am,
Who ſeek to turne his Glory, into ſhame,
Whom GOD, hath honour'd; That, I might make leſſe
(If poſſible) their ſottiſh bruitiſhneſſe,
Who wound themſelves, *through him; and ſcoff and jear*
At Mercy, *ſhown to their* Deliverer,
In ſuch a Danger, *as could be, by none*
Removed, but, by an Almighty-one.
Vaine ſons of men, *how long, will ye deſpiſe*
Good Counſel! and, ſtill, follow after Lies!

Not

Not knowing, or not heeding, that, GOD hath
Maugre your Spite, *your* Envie, *and your* Wrath,
Made him to be your Lord, *whom you contemn*;
To Supream honours *height, advanced him*;
Laughs you to ſcorn; *Turns al your oppoſitions,*
To his advantage and your own perditions:
Not heeding, GOD, hath given all theſe Lands;
All theſe three Nations, *up, into his hands*;
And, him, *on* them *beſtow'd*; *to make proof, whether*
He, *or elſe* They; *or,* both of them, *or* neither,
Will hearken to his Voice: *that, he may do,*
What their proceedings *will incline him to.*
Fooles! *'tis not as you dream*: *But, whatſoe're*
He Was, *or* Is, *or,* ſhall to you appear,
GOD, from among your ſelves, *did him advance,*
To gard his Flocks, *and his Inheritance*;
To be a friendly comforter of thoſe,
Who are his Friends; *A terror to his Foes*:
And, what, you fret and ſtorme at, was not done,
By mans deſignments; *but, by GOD, alone.*
Through all theſe Iſlands, be it therefore known;
And, to all perſons, *every where, which own,*
Relation to this Empire; *that, by* him,
Who hath diſpoſe of every Diadem,
(*Of* Scepters, Crowns, *&* Thrones) *the* change *was made,*
Which did remove the Government *we had*;
(When our great ſins deſerv'd to be bereft,
Of all thoſe Priviledges, *which are left*)
And, that, GOD, in meer mercy, *did tranſlate*
The Power, *which was in other men, of late,*
To be with him intruſted, who is now
Stil'd, your PROTECTOR. Know, likewiſe, *that, you*

Are bound, by Law *and* Conſcience, *to obay*;
And humbly at his Throne, *your ſelves to lay*
On thoſe Conditions, *only, whereon, he*
Hath your Protector, *undertook to be.*
Moreover, Be it known, *that, if he ſhall*
Performe his Part; *and, you perverſly fall*
Into rebellious actings; *or, not ceaſe*
From thoſe, which may diſturbe the common-peace;
His Scepter, *ſhall, perforce, your ſtif necks bend*
To that, which he doth Righteouſly intend;
And, either thereunto obedient make you,
Or, therewith, bruiſe; *or, elſe, to peeces break you:*
Leſt, your perverſneſſe, bring a Tirant *hither,*
To break us; never to be ſet together.
And, that, if prudently you do comply,
He may, at laſt, improve his Sov'raignty,
To make you farre more happy, *and more* free,
Then elſe, you had been, or had means to be.
And, now great OLIVER, to thee, likewiſe,
Let this be known; *and, do not thou deſpiſe*
The Publiſher; *GOD, doth expect to have*
Honour *from them, to whom he* honour *gave*:
That, ſuch, who have the rule o're men, be juſt:
That, they their Vowes *infringe not, nor his* truſt:
That, they conſider, he beſtowes large meaſure,
Of Power *upon them, not to act their pleaſure,*
Or to fulfill their luſt; *but, doth inlarge*
His Bounty, that their Place, *they may diſcharge*
With Courage: *That, he* Riches *doth provide,*
Leſt Avarice, *might draw their hearts aſide*;
Or, wants, *to do* injuſtice, *them compell:*
That, he gives honours, *not to make them ſwell*

Above

Above their Brethren; *but, them, to exempt*
From what, may fall upon them, by contempt:
And, that, all theſe things, are on them beſtown,
Much more, for others ſakes, *then for* their own.
Know *SIR, that, GOD, from* perſons *in your place,*
Expects all this; and thereto offers Grace,
And Power, *for asking*: *That,* (*what ere ſome ſay*)
He, none neceſſitates to go aſtray;
Nor leaves, nor hardens any (*not the worſt*)
Till, Love to ſelfneſſe, *makes them, leave him firſt.*
If, this, thou well conſidering, ſhalt act
Accordingly; performing thy Contract,
With GOD, and with his People; *he, ſhall then,*
Give thee the Love, and Hearts, of all Good men:
Fixe thee as firmly, as the Rocky ſhoares,
Which ſleight the Ocean, *when it foames and roares*:
And brighter make thy Fame, *and ſpread it more,*
Then any mans renowned heretofore:
For, in Fames Book, *thou maiſt inrolled be*
The firſt, who, made a People truly free:
And firſt-borne, *of thoſe* Viceroyes, *who, ſhall take*
Their Throns *from HIM, whoſe* Kingdom *down will break,*
All Monarchies of Tirants; *with all thoſe,*
Who, help patch up, the Clay and Iron toes,
The Reliques of that Image, *which hath bin*
The prop of him, that's call'd, the man of ſin.
All this may be: *and, if thou ſtrive to go*
The way, *that open lies*; It ſhall be ſo.
Oh! loſe not this advantage, for a Buble,
Which, in vain hope, begins, & ends with trouble.
And, laſtly, Be it known, (*not by event*
Which may be to thy future detriment,

But,

But, by pre-caution) *that, if faile thou ſhalt*
Without this Peoples *obſtinate default,*
Of what they, juſtly may from thee expect,
Who art advanc'd their freedomes *to protect*;
Or ſhalt abuſe thy Power, *them, to oppreſſe*;
Or, leave them unreliev'd, in their diſtreſſe,
So, that, they muſt be forc'd to cry, and call,
To GOD, for help: GOD, hear, and help them ſhall:
Search what is done: *And, though their former ſin,*
Hath great, and full of provocations *bin,*
He, for the preſent time, will paſſe it by,
And on thy failings, *only, caſt an eye*:
Avenge their Cauſe; *call thee, accompt to give,*
Of all thoſe Favours, *which thou didſt receive*;
(*Of that late* Mercy, *too, among the reſt,*
Which hath occaſion'd, what, is here expreſt)
And, with much indignation, caſt thee down,
When, to its height, thy Confidence is grown.
Yea, they, who ſhall moſt flatter, and with whom
Thou, ſhalt, then, think moſt ſafe thou mayſt become,
Will help deſtroy thee: And, this, ſhall to Thee
A ſad preſage, *of thy deſtruction be,*
Which, may be made a Prophecie Divine,
Of Everlaſting Good, *to Thee, and Thine.*
But, to his Saints, *GOD, gives a bleſſed cloſe*;
And, keeps his Vengeance, *only, for his Foes.*

Thus, I have ſhown, that, *Mercy* which produces
Contempt in *Scorners*, came for better uſes:
Let it, by all, whom it concerns, be weigh'd;
And, when, I've more to ſay, *It ſhall be ſaid.*

Geo. Wither.

A

[1658 or 1659.]

The Petition, and Narrative.

[HAZLITT, No. 71.]

The Petition, and Narrative of *Geo. Wither* Esq; concerning his many grievances and long sufferings; with a Preceding Addresse made to the Honourable Members of Parliament in their single Capacities, to incline them to a speedy consideration of his Case in Parliament.

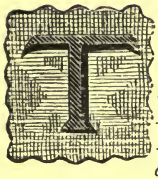
Hodie Nobis, Cras Vobis.

We are not few that suffer; and that may
Tomorrow, be your case, that's our today
(As now the Cards are shuffl'd, Cut, and lay'd,
And, as the Game shall well, or ill be plaid.)
Give Loosers leave to speak, and, me for one,
Who make at this time my Addresse alone,
Without your doors, within which, I, as yet
Can, for my Prayers, no admittance get.
Of seven times ten, to spend years ten and seven
In asking for mine own, I have been driven,
And no result obtained, but, instead
Of Fish, a Scorpion, and hard Stones for Bread,
Which fill'd me full of thoughts, that getting vent
Orecharge the Papers, which I would present.
Yet, muse not, if my Narrative it strain
To an unusual length, and shall speak plain: (wrong
Wide wounds, must have large Plasters; when a
Lasts many years, Bills of Complaint, are long,
And, sharp words, may from him, be born withall
Whose Drink and Food are Vinegar and Gall.
I, have but one Life, and that's almost spent;
Let me not wait a time equivalent
To three mens lives, or till the Cure I crave
Comes, Physick-like, to him that's in his grave.
Nor let, by you, my Reason, at this time
Despised be, although you sleight my Rime;
For, who ere sleights a suffrer in his sorrow,
Mine, or a worse, may be his Case tomorrow,
Or, ere the storms, now threatn'd, are past thorow.
I use not to make friends; for I suppose
In Parliament, men have nor friends nor foes,
But as the case deserves; at least, I know
That if it be not thus, it should be so;
And, wish he may with shame requited be,
Who wilfully wrongs others, though for me.
All, which within your doors, Ile ask of you
Is no more, then I freely would allow
Ev'n to my greatest foe, and be afraid
Of what might follow, if it were delaid.
All my Requests, without your doors have been
But that some one of you would carry in
My sad Petitions, which I did in vain
Intreat for, whilest four Parliaments did raign:
For, evermore, the Commonwealths Affairs,
Or, private mens more acceptable pray'rs
Kept my Petitions out, though I attended
From their first sittings, till five Sessions ended,
Though, many seem'd me, and my Cause to own
With good respect, and few men are more known.
Some still, pretended to be pre-ingag'd
To others: Some, against me were inrag'd
For personal respects: Some did professe
They fear'd their own Inacceptablenesse
Might wrong my Cause: Some never were at leasure
To do for any honest man, a pleasure.
Some, very often, promis'd fair, and much;
But, their, or my ill hap, was ever such
That, some crosse intervening accident,
My hopes, and their performance did prevent
And, one (as if I had been of a Nation
Without your Pale) said he knew no Relation
'Twixt him and me, obliging him unto
That favour I requested him to do:
Which answer, I, the lesse was pleas'd withal,
Because, he is a Major General;
And, one of those, who (being raised, by
Pretending to the Common-liberty,)
Seem'd bound to have performed what I sought
In Courtesie, or Conscience, as I thought.
But, I, such sleightings very often smother,
And make good use of them, one time, or other.
This favour, I, yet want: This to obtain
By an expedient, (once tride, not in vain)
I, once more now assay: For, though I hear
My Foes, do both my Rimes and Reasons jeer,
(And, that they are but laugh'd at, make their boast)
They have not gain'd their ends, nor are mine lost.
By these Outbreathings, I, refresh my heart;
They please my friends; sad musings they divert,
They will commemorate my honest Cause
When all their grinning teeth, rot from their jaws:
And, I, at them, who my deriders be
Laugh, with as much scorn, as they laugh at me,
Because, I know, their hearts, in secret, fear
Th' events of that, whereat their Tongues do jeer,
And, that, at length, Time will a means provide,
Both to befool their wits, and shame their pride
By things which they contemn. I'll therefore try
How, Charmes of my despised Poetry
Will work on you; with hope, that they shall finde
Such acceptation, in the generous minde
Of some Heroick persons, that I may
Acquire, what I have fail'd of to this day,
By having my Oppressions, and Afflictions
(Which are without Hyperbolies, or Fictions
To you declar'd) there, speedily now read
Where, they shall justly be determined.
For, now the time is come, in which I, either
Must be repair'd, or ruin'd altogether,
If he, from whom, Repairs I, oft have got
(When I was nigh destroy'd) repaire me not.
Grant me, but that, which you would ask to have,
Were my Case, your; And I, no more will crave.

Your servant, Geo. Wither.

To the Right Honourable, the Knights, Citizens and Burgeſſes in Parliament Aſſembled.

The humble Petition of George Wither *Eſq.*



He ſaid Petitioner hath ſuffered ſo much and ſo long, by truſting to the Publick faith of this Nation, and their Securities given by Act of Parliament, that it hath much impaired his Eſtate and Credit, and ſo multiplied his troubles and grievances pertinent to your Cognizance in order to his Relief, that, he dares not offer them in this Petition, leſt it prove ſo large, that at firſt view it may infringe your patience. Therefore, he is conſtrained to make way by this previous Addreſs, adjoyning thereto an humble Narrative of ſome part of his ſad ſufferings, with a Series of his Cauſe, as briefly Epitomized as above 16 *years Oppreſſions would permit; which Narrative he prays yr Honours (as you deſire GOD ſhould be propitious to you, and thoſe whom you repreſent) to take into ſpeedy conſideration, leſt Redreſs either come too late, or may coſt twice ſo much as will relieve him at this preſent: For, it will be no Injuſtice to take Cognizance of thoſe Cauſes out of Courſe, that will elſe become remedileſſe, or ſo hazardous by delay, as this Petitioners will be if deferred, whom perhaps, God hath permitted to be ſo incumbred and inſnared, as well for ſome ends relating to the Publick, or to his own Glory, as for the ſaid Petitioners correction.*

Juſtice and Mercy are the chief ſupports and Ornaments of Kingdoms and Republicks; and the Gt Body which your Honours repreſent, conſiſts of Individuals, whoſe preſervation being neglected One by One the whole will be at laſt conſumed. Otherwiſes alſo Juſtice neglected, or Injuſtice done to private men, occaſions Plagues to be inflicted on States and Publick perſons; and it may be it hath ſo ſucceeded within our knowledge: For the five laſt Parliaments did ſhut private Complaints ſo long out of this Houſe, to the remedileſſe deſtruction of many, that thoſe Parliaments were at laſt ſhut out of it, and deſtroyed. Peradventure likewiſe, that GOD, who alone can make men to be of one minde in a Houſe, will not repair our breaches, untill failings be expiated by more acceptable oblations then ſuch cheap and eaſie Sacrifices, as formal faſtings: Even by ſome ſignal Acts of Juſtice and Mercy, ſeaſonably, and impartially performed for relief of perſons extreamly and notoriouſly oppreſſed; among whom, if there be any whoſe preſent condition deſerves more compaſſion then this Petitioners, he is contented they ſhould be firſt relieved.

Your Honours will not wholly looſe your time, or labour, in hearing the annexed Narrative, or the proofs of the Petitioners Allegations which he ſhall produce: For, his ſufferings being well weighed with the advantages which he hath had in ſeveral reſpects, more then many other oppreſſed men to vindicate his cauſe, and that he hath notwithſtanding been hitherto without relief; your Wiſdoms may thereby obſerve, the ſad conſtitution of theſe times, and conjecture the miſerable condition whereto many thouſands of the faithfull ſervants of this Commonwealth have been expoſed, who had leſſe means to make known their Oppreſſions; and thence alſo may collect what is likely to be the ſequel.

Therefore, he again beſeecheth your Honours (nothwithſtanding the length thereof) to take the ſaid Narrative into ſpeedy conſideration, and to grant the ſeveral Requeſts thereto ſubjoyned, as in Juſtice, Equity, or compaſſion you ſhall finde cauſe; that GOD, who ſheweth Mercie to the Mercifull, may free you from your Incumbrances, and ſo proſper your conſultations, that all future Generations may call you BLESSED; to which end this Petitioner will continue his prayers.

Geo. Wither.

The

The Narrative, *and* Series *of the* Grievances, *offered by the forenamed Petitioner, in relation to the preceding Petition; with his humble Requeſts thereunto ſubjoyned.*

THe ſaid Petitioner (who hath in his place, according to his Talent, been faithfull to the Supream power, in all changes, in order to an advance of the publick Intereſt, peace, and ſafety, ever ſince the beginning of the late Wars) was the firſt (being thereto called) that in thoſe parts where he then lived, freely contributed to that Cauſe, which ſeemed proſecuted both for the King and Parliament; the firſt who there adventured his life as a Commander; the firſt, who was there plundered of ſo conſiderable an eſtate; and one of the firſt, to whom the ſaid Parliament had made ſo fair a ſhew of performing their promiſes and Engagements to thoſe, who ſhould ſuffer in their ſervice: yet he is likely (if ever) to be one of the laſt, who ſhall be repaired: For, all their bloſſoms have not onely been hitherto unfruitfull, but three times more vexatious and deſtructive alſo, then the plunderings, and malice of the common Enemy, as will appear by what follows.

It being proved to the Parliament, by an Inventory of the Petitioners loſſes, atteſted by many witneſſes, that he was plundered in their ſervice to his dammage in above 2000.*l.* it was in Parliament ordered Febr. 9. 1642. (above 16 years now paſt) that he ſhould have 2000.*l.* toward his repair out of the Eſtates of John Denham Eſq; and other Delinquents; which Order, this Petitioner not being in a capacity to proſecute effectually, without neglect of his duty, (he being then in actual ſervice) no more was by vertue thereof, by him received then 204.*l.* 17.*s.* 4.*d.* or thereabout, above the charges in proſecution; as appeared by a Report made to the Parliament, Feb. 18. 1646, by the Committee of Accounts for the Kingdom; before which time, there was due to the Petitioner in principal money, beſides what was formerly received and reſpited upon account, (and beſide 1795.*l.* 2.*s.* 8.*d.* the remainder of the ſaid 2000.*l.*) the ſumme of 1681.*l.* 15.*s.* 8.*d.* by Accompt (fully ſtated;) and, that ſumme was made forthwith payable to the Petitioner by ſeveral Warrants of the Lord Gen. Eſſex, and the Committee of Safety, about fifteen years now paſt; a great part whereof the Petitioner had borrowed to pay his Troup, and hath payed Intereſt for it to this day.

After many years conſumed, in tedious and chargeable ſolicitations concerning the premiſſes, the ſaid Petitioners demands were by Order of Parliament referred to the Committee of the Navy, October 20. 1647. who examining them in every particular, found 3438.*l.* 18.*s.* 4.*d.* to be then due to this Petitioner (beſide ſome demands reſpited) and ordered it ſhould be ſo reported to the Parliament by Col. Thompſon, and that they thought fit it ſhould be paid out of the Exciſe.

That

That Report (to this Petitioners great dammage) was not made untill about ſix moneths after; by which delay, about half a Million (as the Petitioner is informed) was charged upon the ſaid Exciſe in Courſe, before any part of the Petitioners debt: the 22 of March 1647. the ſumme of 1681*l.* 15*s.* 8*d.* part of the foreſaid 3438*l.* 18*s.* 4*d.* was by Ordinance of Parl. charged upon the Exciſe in Courſe, without mentioning Intereſt for any portion thereof; though all of it had been made immediately payable by Warrants many years before: Though, likewiſe, they who had ſerved with the Petitioner at the ſame times, in the ſame places, under the ſame Commanders, had either payment in ready money or Intereſt allowed untill they were paid: Yea, (which was a greater partiality) though 700*l.* of that debt was ingaged for, and lent by the Petitioner as aforeſaid: But, this being ſignified to the Parliament, it was afterward ordered, December 25. 1648. that 300*l.* more then was formerly granted, ſhould be paid to the Petitioner out of the Exciſe, with Intereſt of 8*l.* per Cent. every ſix moneths, both for the ſaid 300*l.* and for the ſaid 700*l.* part of the ſaid 1681*l.* 15*s.* 8*d.* untill the ſaid 300*l.* and 700*l.* were paid.

The reſidue of the ſaid 3438*l.* 18*s.* 4*d.* was made payable out of Diſcoveries at Haberdaſhers Hall, by an Order of the 15. of March 1647. but without effect; becauſe the Petitioner could finde no diſcovery, without putting himſelf to more coſt and trouble then it would be worth. The Security likewiſe which was given to the Petitioner for the ſaid 300*l.* and for the Intereſt thereof, together with Intereſt for the ſaid 700*l.* out of the Exciſe, proved of no force; becauſe the Commons, who granted an Order, as aforeſaid, for payment thereof (having added thereto a deſire of the Lords concurrence therein) took away the Houſe of Lords, within ſo few dayes after, that their concurrence could not be gotten. And the Petitioner being then put into ſome hope, that payment might have been in ſome part had out of Compoſitions made under value, the ſaid Commons ordered again, the 26 of April 1649. that the ſaid 300*l.* and Intereſt for the ſaid 700*l.* ſhould be paid unto this Petitioner out of Diſcoveries at Haberdaſhers Hall and out of Compoſitions, as aforeſaid made under value at Goldſmith's Hall; by which Order this Petitioner cauſed 430*l.* to be brought into that Treaſury; and about ſeven years after, when it had coſt him near as much, he procured payment of 361*l.* 6*s.* 8*d.* thereof, by a Privy Seal out of the Exchequer.

The ſaid Securities being ſo ineffectual, This Petitioner renewed his Suite to the Parliament, which (by means of ſome not then his friends) referred the whole Cauſe once again, (as if no former references had been made) to a Select Committee of Parliament, authorized to report how this Petitioner ſhould be paid what they found to be due unto him. And that Committee reviewing all Demands and Receipts from the beginning found 3958*l.* 15*s.* 8*d.* to be then due to the Petitioner, with the Intereſt, which would be due in March then next following, over and above what he had received, which they thought fit ſhould be thus paid, (viz) that the ſaid 1681*l.* 15*s.* 8*d.* ſhould ſtand charged upon the Exciſe, with an allowance of Intereſt of 8*l.* per cent. to be paid every ſix moneths from the 22 of September then laſt paſt, untill the ſaid 1681*l.* 15*s.* 8*d.* ſhould be fully paid. For the remainder of the ſaid 3958*l.* 15*s.* 8*d.* (as alſo in recompence of the Petitioner's long forbearance, and great expence in about ſeven years attendance) they thought fit, that the Mannour of Little Horkſly, (alias) Horſly Hall in Eſſex, & Wiſton Mills in Suffolk, with the Appurtenances, part of the Eſtate of the foreſaid John Denham, ſhould be ſettled upon this Petitioner and his Heirs, the ſaid eſtate being valued in the Sequeſtrators books at 240*l.* per annum. This Report Mr. Dove was deſired to make to the Parliament: and this Petitioner is perſwaded, that if after ſo many References and ſtrict examinations in the like; or a leſſe conſiderable Cauſe, ſuch a Report had been brought in behalf of any Member of that Parliament, or of any one of his Relations, a ſettlement would forthwith have been made accordingly.

But, ſo ill was this Petitioner, at that time befriended (for what cauſe he knows not, except for declaring thoſe truths which ſome were not pleaſed to hear of) nothing was done upon that Report, untill the ſecond of January 1650. and then it was Ordered that the ſaid 1681*l.* 15*s.* 8*d.* ſhould ſtand charged upon the Exciſe as before, but without mentioning my Intereſt for the ſame, tho' probably intended by the Parliament for the juſt reaſons afore expreſſed; and in regard it was not for the honour thereof to recede from what they had formerly granted without cauſe. Neither was more then 150*l.* per ann. ordered to be ſettled upon the Petitioner and his Heirs out of Mr. Denhams eſtate, to

to ſatisfie the reſt of the ſaid debt: which allowance (all things conſidered) was after the rate of making him pay above twenty years purchaſe in ready money, for ſuch land as he might have bought for much leſſe then half that value. To make good in ſhew, this allowance, a Proviſo was added to the firſt act for ſale of Delinquents Eſtates; And though neither of the foreſaid payments were according to equity (as this Petitioner & many other, conceived) nor amounted to half that, which their own Committee had judged reaſonable, and was granted by former Order of Parliament. This Petitioner thankfully accepted thereof, conſidering the great debts and neceſſities of the Commonwealth, and how difficultly Juſtice was obtained in thoſe times; hoping the like ſtrictneſſe would have been practiſed toward themſelves and their Relations (it being about the time of paſſing their Self-denying Vote) which courſe would have ſaved the Commonwealth many Millions, as he believeth. But, the Petitioner was deceived in that hope; And the Security which they then gave him for the ſaid 3958*l.* 15*s.* 8*d.* at ſo low a rate, did not onely prove no ſecurity at all, but became an occaſion alſo of damnifying him, in more than twice that ſumme; Inſomuch, that, if he had remitted all his debts fifteen years ago, he had been probably at more quiet, and at leaſt 4000*l.* better in his Eſtate at this day, and out of thoſe hazzards which he is in, of utterly conſuming the remainder of his Eſtate, and looſing his credit by depending upon Parliamentary Securities, as will appear by what follows.

For the ſaid 1681*l.* 15*s.* 8*d.* part of the ſaid 3958*l.* 15*s.* 8*d.* hath been due as aforeſaid above fifteen years; which conſidered, with the dammages by expences in ſo long time ſoliciting for it; the Intereſts forborn during that time, with the hinderances which he hath had, and the advantages thereby loſt (beſide ſo much precious time at the latter end of his life) the Petitioner ſhall looſe more then twice that debt, though he might receive the principal Summe tomorrow: and it being payable without Intereſt but in Courſe, which Courſe hath been ſtopped five years already, and may ſo continue ad Graecas Calendas, or till the 30th. of February, no man knows to what dammage it will amount. As for the reſidue of the ſaid 3958*l.* 15*s.* 8*d.* being 2278*l.* the Petitioner is likely to have worſe payment. For no more is given to ſatisfie for it, but 150*l.* per annum out of a Delinquents Eſtate, which is a Title ſo ſlighted; that few, or none will lend a years value upon a mortgage of the whole; yet, the ſaid 2278*l.* which the Petitioner acquitted for it, conſidered, with about ſixteen years forbearance, heretofore, and other expences and dammages occaſioned ſince the Petitioner bought it, will amount to above fourty years purchaſe in ready money; nay, his bargain is far worſe then ſo bad; and inſtead of Land or Rent for his money the Petitioner hath nothing but troubles and ſuites, to the conſuming of that Land & money which he had before; & hath been damnified no leſſe then as much more in his Credit; and in hindring the preferment of his Children, when they ſhould and might have been beſtowed in Marriage.

For, in purſuance of an Act of Parliament, (whoſe Securities and confeſſions he thought to be the beſt tenure in the world) the Petitioner took a conveyance of the 150*l.* per annum out of the Manour of Little Horkſly aforeſaid, part of the ſaid Mr. Denhams Eſtate, above ſeven years now paſt; he therewith bought by the ſame Deed Inrolled the remainder of the ſaid Mannour for 1645*l.* w^h^ he paid according to his Contract; his ſaid purchaſe was compleated according to every Rule in the Act for ſale of ſuch Eſtates; the premiſſes were warranted unto him by a Particular, to be in the preſent poſſeſſion of the Commonwealth; there was no claim then allowed thereupon; the time limited for allowing of claims, was elapſed above two moneths before he contracted, and his Purchaſe was compleated above four moneths, before any claim upon the premiſſes was allowed; he was put into peaceable poſſeſſion, then ſetled his Family upon part thereof, and demiſed the reſt: yet, after all this, was ſo interrupted whileſt he held the ſame, that he never made profit thereof to the clear value of a penny, and hath been now about five years ejected; both out of that which was allowed for his ſaid debt, and out of that remainder alſo which he bought, without any recompence for the one or the other; to the indangering of ruining his family, in regard he hath ſpent by inavoydable ſuits and moleſtations, 500*l.* more then he made of the ſaid purchaſe whileſt he was in poſſeſſion, and cannot yet be freed from further ſuites, expences, and troubles thereby occaſioned, though he be outed of all; and inſtead of reſtitution, is jeered (even by ſome of thoſe, who have put upon him that hard bargain) with Caveat Emptor, and ſuch like ſcoffing cautions; which leſſons he ſhould not have

have needed, if ſatisfaction might have been at the Petitioners own Election, or if he had thought them in whom he confided to have been either Beggers, or Cheaters, who care not what become of other men when they have ſerved their own ends upon them. But it was not in the Petitioners power to prevent this defect; nor is it now in the power of any under Heaven to relieve him but a Parliament.

For, an Act of Parliament (whereof the Petitioner could not preſage) was made long ſince the ſaid purchaſe, to allow of Claims formerly entred, without providing any ſaving of their Eſtates who had purchaſed according to a former Act; & there being a dormant Claim entred for a Leaſe of the premiſſes pretended to be made by the ſaid Mr. Denham, to one Thomas Offly Eſq. (which leaſe is probably forged, to the defrauding of the Commonwealth of between 3 and 4000*l.*) the Commiſſioners for allowing of claims (having no cognizance of the ſaid probable fraud) did allow ſatisfaction to be made to the ſaid Offly, out of the ſaid Mr. Denhams Eſtate; and thereupon the ſame Truſtees, who had formerly ſold the premiſſes to the Petitioner, for ſo over-valuable a conſideration as aforeſaid, (though there was no negative, or affirmative Clauſe in either of the ſaid Acts, to vacate their firſt ſale, or re-inveſt them with the Premiſſes) did nevertheleſſe ſell them again to John Feilder Eſq; (then & now a Member of Parliament) who had compounded for the ſaid Offlies pretended Intereſt, at a great under-value, if it be real. They likewiſe conveyed it in Fee; and continued therewith unto him, or to his Aſſignes, the ſaid Leaſe to be kept on foot, whereby the ſaid Mr. Feilder doth knowingly defraud the State, both of the Tythes payable by the Freeholders and Cuſtomary Tenants of the ſaid Mannour, and alſo of a Reverſional Eſtate in the ſaid Mannour; though the ſaid Leaſe be not fraudulent: For, the premiſſes were intayl'd, which diſabled him to demiſe the premiſſes for longer time then during his life: That tail is docked by Act of Parliament, for the benefit of the Commonwealth; and the Evidence which proves the ſaid Intereſt of the Commonwealth, is a counterpart of the ſaid deed of Intail; which the ſaid Mr Feilder having gotten into his hands, to make the eaſier compoſition with the ſaid Offly, once produced it to juſtifie a Claim againſt the Commonwealth, and now concealeth it, to deprive the Commonwealth of the ſaid Reverſion.

By theſe, and the like proceedings, this Petitioner hath not onely been wholly diſpoſſeſſed of the premiſſes as aforeſaid, and ever ſince diſquieted with vexatious ſuites by the ſaid Mr. Feilder & his Agents, but the ſaid Mr. Feilder threatens him with other Actions, and ſtill continues one in the name of Thomas Tedeway commenced againſt this Petitioner, and for his further vexation, againſt this Petitioners ſon alſo, who hath no Intereſt in the premiſſes, but, (being under age,) was onely in the Petitioners then dwelling houſe upon the premiſſes, when a Leaſe of Ejectment was there ſealed, and was upon that occaſion impriſoned in the Upper Bench Priſon, to the Petitioners, and his Sons great coſt and trouble. Upon the ſame action the ſaid Mr. Feilder, or his Leaſee, by help of an Ignorant Jury, (if not worſe) hath lately procured a Verdict for about 300*l.* againſt the Petitioner and his ſaid ſon for the mean profits of the premiſſes for three quarters of a year, whereas the whole Mannour is worth no more by the year, and was never worth any thing to the Petitioner or his Son. That ſumme or thereabout, this Petitioner is in danger to have added to his former dammages, though proofs were offered to the ſaid Jury, that what the ſaid Mr. Feilder, or ſome for him hath received of that years profits for which he commenceth his ſuit, in money, and in what ought to be abated for Taxes, and an Annuity paid out of it to an Hoſpital by the Petitioner, amounts to almoſt as much as is given by the ſaid Verdict, and about as much more for the preceding year, the profits whereof were payable to the Petitioner.

Theſe things added together and conſidered, with what may probably follow before he ſhall have relief, do evidence that this Petitioner is damnified and indangered, at leaſt twice ſo much as in likelyhood he ſhould have been as aforeſaid, if he had wholly remitted the ſaid debts at the firſt, For, it hath, bonafide, indangered the ruine of his Eſtate and Family, expoſed him to extream wants and ſcorns, rendred his life weariſome, made his honeſty queſtionable, by diſabling him to perform his Ingagements; & nigh deſtroyed his Credit, which is more dear to him then life. Other grievances very conſiderable he might juſtly complain of; but they, who were heretofore moſt obliged & moſt able to relieve him, have been ſo deaf, or dead rather, to his greateſt ſufferings when he exibited his com-

complaints, that he is weary of complaining, and will not mention ſmaller oppreſſions; moreover, he obſerveth publick wants, and other private mens neceſſities to be ſo much, that he cannot in conſcience expect a total redreſſe; and he ſhall acknowledge it to the honour of your Juſtice & Clemency, if at this time he may have but that competent Redreſſe of his Grievances, which may diſcharge his ingagements to others, for prevention of their wrong, without ſelling away from his Wife and Children that Eſtate which is yet left; and that he may not have cauſe to repent his confiding in a Parliaments conceſſions and Securities; which have hitherto onely increaſed his dammages & troubles, with diſgrace to his moſt ſincere endeavours, by making him ſeem richer then he was; & thereby cauſing many to think him the leſſe honeſt, becauſe they ſaw he diſcharged not thoſe Ingagements, which his truſting to this Commonwealths Securities have incumbred him withall, to the dammage as well of other men, and of his deareſt relations, as of himſelf. To which end, if this prevails not, he intends in this cauſe never from henceforth to Petition any, but God onely, whatſoever he ſuffers: for he is confident it will be in vain, becauſe he ſhall then perceive that what he thinks to be right, or wrong, is not ſo, not ſo in the judgement of other men.

In conſideration of the premiſſes (whoſe reality will appear in the main, by the copies of ſuch Warrants, Orders, and other authentick proofs, and Parliamentary conceſſions, and ſecurities as this Petitioner will produce if need be) the ſaid Petitioner humbly prays y^r^ Honours, that the ſaid 1681*l.* 15*s.* 8*d.* (whereof about 300*l.* is due to ſome of his Officers and Troupers and to others of the towns of Guildford, and Farnham in Surrey, for their quarters) may be forthwith paid unto him; or at leaſt the ſaid 300*l.* and 700*l.* with intereſt for the ſame and the reſidue hereafter. Or that ſome other proviſion may be made to relieve his preſent wants, & preſerve his Credit. That, alſo, he may be reſtored to his ſaid purchaſe, with reaſonable repair of his dammages unjuſtly ſuſtained. That the badges of the fraudulency of the ſaid Mr. Denhams pretended leaſe of the premiſſes aforeſaid to Mr. Offly (which this Petitioner is ready to offer) may be taken into conſideration, in regard it may poſſibly recover between three or 400*l.* to the Commonwealth, or a conſiderable part of thoſe ſummes. That the ſaid Mr. Feilder may be ordered to produce the foreſaid Counterpart of a Deed of Intaile made of the Mannour of Little Horkſly aforeſaid and other Lands by concealment whereof this Commonwealth is defrauded of that right which it hath to a Reverſion of the ſaid Mannour & other Lands. And laſtly it is prayed, that all Actions and Proceedings at Law againſt the Petitioner & his Son, concerning the ſaid Mannor, may be ſtayed, as alſo all other Actions, whereby the Petitioners proſecution of this Cauſe may be obſtructed, untill it ſhall be heard, and determined in Parliament; with whoſe final ſentence as touching any part of the premiſſes, this Petitioner will reſt ſatisfied, and continue his prayers for your Honours.

G. W.

1659.

Epiſtolium-Vagum-Proſa-Metricum.

[HAZLITT, No. 73.]

EPISTOLIUM-VAGUM-PROSA-METRICUM:

OR,

An Epiſtle at Randome,

IN

PROSE and *METRE*.

To be delivered, to all whom it may concern; but, was firſt intended only, for two or three of the *Authors* Friends in Authority (if he hath ſo many left) to mediate in *Parliament*, the Redreſs of his *deſtructive Grievances*; in the expreſsion whereof, many Particulars of Publick Concernment are interwoven.

When Juſtice *raigns, the* Land *doth flouriſh*;
When, 'tis unthron'd, the People periſh.

The Author, is *George Wither* Eſq;

Who, in writing this *Addreſs*, being tranſported beyond the ſenſe of his *Perſonal Sufferings*, diſcovers by a *Poetical Rapture*, that whereon the peace of theſe *Nations* depends; and, what IS, and what VVILL BE, their *ſad Condition*; as alſo, what *New-Purgatories*, and *Fiery-Tryals*, they are likely to paſs, if GOD's Mercy, prevents not: which that they may endeavour to obtain, their old REMEMBRANCER gives them, once more, a *Fore-warning*; reſolving, this ſhall be his *Laſt Time*, of ſounding them an *ALARM*.

When Diſreſpects, *to* Wrongs *doth Ruine adde,*
He, may be wiſe, *who ſeems a little* mad;
And, in that FIT ſpeak things that needfull be
To turn thoſe men, that are, more mad then he.

Printed at *London*, in the Year 1659.

Auguſt 10. 1659.

Epiſtolium-Vagum-Proſa-metricum:

OR,

An EPISTLE at Randome, in Proſe and Metre.

OUr *Engliſh Proverb* ſaith, that *Charity begins at home*; and, this Divine Precept, *Thou ſhalt love thy Neighbour as thy ſelf*, implies, that there ought to be in every man ſuch a moderate and well-regulated *ſelf-love*, as may be a ſtanding *Rule* whereby to regulate his love to other men: Alſo, from this ſaying of *Paul*, *He that provides not for his family, is worſe then an infidel*; I do collect, that, *He who provides not for himſelf, is worſe then a Beaſt*: It is every mans duty, in order to the preſervation of his *Country*, to preſerve him alſo, as much as he can, who loves and ſtudies the peace and welfare of it; and I knowing no man living, who affects the welfare thereof, more then I do, may be culpable perhaps of unfaithfulneſs to my *Country*, by neglecting my own preſervation. Therefore, that, I may diſcharge the duty which I owe to my *Country*, my *Self*, and my *Neighbours*, by taking timely care of my own preſervation, (being at preſent in much hazard, and by none elſe regarded) I have ſent abroad this *wandring Epiſtle* to fetch in aid; which if it come into ſuch hands as I purpoſed it ſhould, and to whom I did firſt, and principally intend it; then, you, who are now peruſing it, are none of thoſe *Idol-Gods*, who are inſenſible of thoſe *Prayers* and *Complaints*, which are preſented unto them; Or, one of *thoſe men in honour without underſtanding, who are like the Beaſts that periſh*: but, one in whom I hope to finde that Candor and Humanity, which renders men heedful and ſenſible of their Neighbours *Grievances:* In that hope, and on that account onely, I am emboldned hereby to crave your furthering the preſentation of that my *Petition* & *Narrative* to this *Parliament*, which (if no other charitable hand ſhall firſt undertake it) you ſhall receive in *Writing*, to be preſented to the *Houſe*; and alſo printed Copies of them for your private Information touching my *Cauſe*, with two *Preparatory Addreſſes*, directed to every *Individual Member* of the ſaid *Parliament*; if you give me an encouragement thereto, after the receipt hereof, as I hope you will: for, if there hath been offered to this Parliament any *Grievances*, more conſiderable then mine, (all *Circumſtances* and *Conſequences* conſidered) I will be contented they ſhould caſt my Cauſe out of their *Houſe*, and me out of this *Commonwealth*.

I am inforced to ſuch a *Whimſie* as this, becauſe, all my endeavours hitherto have been as ineffectual, as if I had ſollicted the *Statues* in *Weſtminſter-Abby*, or in *White-hall Garden*; and becauſe, alſo, I, (having lately made tryal) finde no *Member of Parliament*, willing to offer unto it a *Petition* at this buſie time, though a little longer delay may prove deſtructive to me, injurious to many, and diſhonourable to this *Commonwealth*, wherein *Juſtice* hath been already deferred (as to a main part of my *Grievances*) nigh 17 years: For, it will be no little diſhonour, nor a ſlight diſadvantage thereto, if at ſuch a time as this, a faithful ſervant to this *Republick*, after ſo long and great ſufferings as mine, ſhall not ſeaſonably be indemnified from dangers and damages (ſoly occaſioned by her *defective Securities* and unperformed *Ingagements*) which will elſe deſtroy him: eſpecially, when large *Indulgencies* are granted to her *malicious Enemies* and notorious *Offenders*. Vouchſafe this *Wanderer* ſuch reſpect as it ſhall deſerve; for, it begs not contrary to Law; hath a Paſs, under my hand, who employed it, onely to prevent thoſe *Provocations* which may be occaſioned by being ſlighted in a *Perſonal Addreſs*; and I will take order that it ſhall be no further troubleſome then you pleaſe, after it hath declared my Requeſts.

I am in a *ſtreight*, from which none under GOD can deliver me, but the *ſupreme Power* of theſe *Nations*; whereto, though it be difficult to procure acceſs, (by reaſon of thoſe *Inſurrections* which are now begun) I am neceſſitated to attempt it; and do conceive that the *ſupreme Authority* now in being is obliged to vouchſafe me *Protection*, yea, and *Hearing* and *Relief* in ſome meaſure, even at this ſeaſon, which may ſeem unſeaſonable. I act in matters concerning *GOD* and my *Soul*, according to that meaſure of Illumination which he vouchſafeth by his *Word* and *Spirit*, neither uncharitably judging, or inwardly diſaffecting them who do the like: It is alſo my *Principle* to ſubmit unto that *civil Authority*, which hath the moſt *viſible Power*, and to be *Active* and *Paſſive* under it, both for preſervation of the *Common-peace*, and of my *private intereſts*, without much buſying my ſelf in examining how rightfully, or by what means it got into the *Throne*; conſidering how difficult it is for a *private Perſon* to diſcover the *Myſteries of State*, with the many Intricacies wherewithal they are involved; and how dangerous it is, to dive into thoſe *Whirl-pooles*, wherein, are ſo many contrary *Fluctuations*. I content my ſelf, with ſuch a Notion thereof onely, as *GOD* brings to my knowledge; who, hath by his *Word* informed us, that *all Powers that be* (whatſoever they be) *are of him:* And, as I am injoyned obedience by his *Precepts*, to that which is in *preſent* being; ſo, I have the *practiſe* of the *Apoſtles*, and of their *Maſter CHRIST* himſelf to warrant it, who ſubmitted to the *Roman Monarchs* in thoſe times wherein they lived, in all *Civil Matters*, though they were *Infidels*, cruel *Tyrants*, and very wickedly obtained their *Soveraignty*.

I am carried into this *Digreſſion*, to prevent what I know, is ſpoken privately to my diſadvantage; and therefore bear with my proceeding in it a little further. According to this *Principle*, I acted and ſuffered with a *good Conſcience*, whilſt the *ſupreme Power* was divided betwixt the late *King* and *Parliament*: ſo, I did, when it was ſoly in this *Parliament*, and when *GOD* permitted *Oliver Cromwel* to uſurp it, by a *Stratagem*, for a *Correction* due to our ſins (and for our extraordinary *Experiments*, both by his *Probation*, our *Own*, and *other mens*, in things of higheſt concernment) I endeavoured, during that *Permiſſion*, in my *Place*, and according to my *qualifications*, and by a *Compliance*, ſo far forth as was warrantable, to preſerve the *Common-peace*; to continue a *claim* on the *Peoples* behalf, of their *juſt intereſt*; to divert him, from accepting of that whereof he was ambitious, and whereto he aſpired, whilſt he pretended the contrary, (though with ſome hazards to my ſelf, both in relation to him who well enough perceived my intention; and of my reputation alſo with many of them, who misjudged thereof) and to proſecute likewiſe, a means of my deliverance from thoſe my *perſonal Oppreſſions*, whereof I ſtill have cauſe to complain. And (my Conſcience perſwading it was both lawful, and my duty to make tryal of that *Power*) I omitted no honeſt Courſe or Opportunity, to ſignifie my *Grievances*, that I might obtain remedy. But I laboured with no more ſucceſs, then if I had petitioned to the Dead: For neither by him who uſurped the *Throne* (though by many *References* he pretended to do me Juſtice) nor by any of his *Aſſemblies* called *Parliaments*, though I continually attended them; nor, by his *Council*, nor by his *Succeſſour*, could I procure ſo much toward the obtaining of *common Juſtice*, as to have one *Petition* taken into ſerious Conſideration; yea, though I was always faithful (as I think my ſelf bound in conſcience to be) to that *Power* which *GOD* permitteth for the time being, to reign over us.

Therefore, this *Parliament*, which he violently interrupted, being now again by *GOD's* Mercy reſtored; and the *Diſtractions* and *Neceſſities* of this *Commonwealth*, rendring it ſo difficult as aforeſaid, to get admittance for *private Petitions*, that I am yet without *Relief*, and likely to be quite deſtroyed as to my *outward well-being*, before this *Parliament*, will in the ordinary courſe, without ſome extraordinary means, take cognizance of my *ſad Cauſe*; I am reſolved by this *Expedient*, and the *Preparatories*, which I think therewith uſeful, to make tryal, once more for ever, whether or no, there be in this *Nation* (as *I* yet hope there is) that *Righteouſneſs* and *Mercy* which eſtabliſheth *Governments*, and which is likely to reſtore our loſt *Liberties*, and free us from *preſent Burthens*, and *future Oppreſſions:* And, this *Tryal*, if it prove but as effectual as my laſt *Expedients*, to the two late *Protectors*, preſented unto them a little before the death of the firſt, and the removal of the laſt, will ſhortly (though it produce not what I reaſonably expect) put an end at leaſt to thoſe vain hopes, which every day increaſe my *Conſumption*; and which have already, almoſt every way

conſumed

confumed me, by long chargeable *Sollicitations* and numerous *Petitions*, hitherto taken into mens hands, and pockets, but not into their hearts.

But, leſt my Petition, *Narrative*, and *Preparatives* afore-mentioned, which are the *Foundation* of this *Epiſtle*, may not herewith come to your hands; and ſo the true ſtate of my *Caſe* be to you, in ſome conſiderable Circumſtances unknown; I will here inſert a Copy of my *Petition* intended to this *Parliament*.

To the PARLIAMENT of the COMMONWEALTH of *England*:

The Humble Petition of Geo. Wither *Eſq.*

Sheweth,

THat, *this* Petitioners Demands *and* Accompts *being ſtated upon Oath by the* Committee *for Accompts*, &c. *they were afterwards re-examined* (*a trouble rarely* (*if ever*) *impoſed upon any other*) *by two* Committees of Parliament *ſucceſſively*, (*to wit*) *the* Committee of the Navy, *and a* Select Committee. *The ſaid* Committee of the Navy, *reported by* Col. Thompſon, *that*, 3438 l. 18 s. 4 d. *was then due to this Petitioner, beſide ſome Demands then reſpited.*

That Report, *not being brought into the* Houſe *until about ſix months after* (*in which time, the beſt part of a* million *was, to this Petitioners damage charged in* Courſe *before it*) *the ſum of* 1681 l. 15 s. 8 d. &c. *part of the ſaid* 3438 l. *was charged upon the* Exciſe in Courſe, March 22. 1647. *but, without allowance of any* Intereſt, *though* 700 l. *thereof* (*for which this* Petitioner *paid intereſt*) *was by him, ingaged for, and disburſed for the* State; *and though likewiſe, the reſt of the ſaid* 1681 l. *was alſo made immediately payable unto him, by* Warrants *or* Orders *about four years before, and due for* ſervice *under the ſame* Commander, *at the ſame times, and in the ſame places, for which his* fellow-ſouldiers *had either preſent payment in ready money, or intereſt allowed.*

This, being made evident, it was ordered Decemb. 25. 1648, *that* 300 l. *more ſhould be charged upon the* Exciſe, *in conſideration of Expences and* Intereſt *before that day laid out, for the ſaid* 700 l. *and that Intereſt of* 8 l. per Cent. *ſhould be paid every ſix* months, *both for the ſaid* 300 l. *and* 700 l. *out of the Exciſe alſo, from that time, until the ſaid* 300 l. *and* 700 l. *ſhould be diſcharged. To this* Order, *the Concurrence of the* Lords *was deſired; but about a week after, and before that Concurrence could be obtained, this* Parliament *took away the* Houſe of Lords, *and this Petitioner could never after get* Principal *or* Intereſt, *or the ſaid Order to be allowed.*

The remainder of the ſaid 3438 l. *was the ſame* March 1647. *made payable out of diſcoveries at* Haberdaſhers-Hall, *and afterward by another* Order *out of* Compoſitions *at* Goldſmiths-Hall; *which not being effectual, this* Petitioner *after many tedious and chargeable* Sollicitations, *petitioned again; and then this* Parliament *referred the* whole Cauſe, *and the finding out means for this* Petitioners *ſatisfaction, to the ſaid* Select Committee, *who found* 3958 l. 15 s. 8 d. *to be then due, and declared, that they thought fit, it ſhould be thus paid,* (viz) *that the ſaid* 1681 l. *ſhould ſtand charged upon the Exciſe as formerly; and that intereſt ſhould be paid for that whole ſum* (*as in equity it ought*) *after the rate aforeſaid, from the* 22 *of* Septemb. *then laſt paſt, until the* Principal *were paid; and that for the reſt of the ſaid* 3958 l. 15 s. 8 d. *there ſhould be ſettled upon this Petitioner and his heirs, Lands by them nominated, as they were valued in the* Sequeſtrators *Books, whoſe yearly valuation was* 240 l.

No Reſult appearing upon this Report *in a long time after, this Petitioner once again petitioned, and upon the* 2 *of* January 1650, *inſtead of the ſatisfaction laſt mentioned, it was ordered, that the ſaid* 1681 l. 15 s. 8 d. *part of the ſaid* 3958 l. *ſhould ſtand charged upon the* Exciſe *as before, but without mentioning any intereſt, whether intended or not: if not intended, then both the* money lent, *and the* reſidue *having been due above* 16 *years, yet payable but in* Courſe, *which hath been ſtopped above ſeven years,* (*without any certain termination of the ſaid* ſtop) *is likely to be a* payment *amounting to many thouſand pounds leſs then nothing; and the* payment *which the* Petitioner *hath for the* Remainder, *is worſe.*

For, by the ſame Order, *inſtead of* 240 l. per an. *according to what the ſaid ſelect Committee though reaſonablet*

ſonable, he was to have but 150 l. per annum *ſetiled upon him the ſaid Petitioner, out of the Eſtate of* Jo. Denham *Eſq; for ſatisfaction of the remainder, of the ſaid* 3958 l. *which Lands (all things conſidered) he was to pay for, at* 40 *years purchaſe in ready money, whereas he could have bought for leſs then eight years, the like Lands; yet, this Petitioner accepted thereof, and had the ſaid* 150 l. per annum, *conveyed unto him out of the Mannor of* Little Horſly *in* Eſſex, *part of the Eſtate of the ſaid* Denham, *and purchaſed the reſt of the ſaid Mannor for* 1645 l. *and odde money; paid for it, according to his* contract, *and was put into quiet poſſeſſion.*

But, whilſt he was in poſſeſſion, he made not one penny of clear profit, by reaſon of interruptions; and hath now been ejected about five years out of the whole Mannor, without either Rent or Recompence, and hath ſpent alſo about 600 l. *in troubles and ſuits yet undetermined, to defend and recover his Title; which Suits were occaſioned by a pretended* Leaſe *to one* Thomas Offly *Eſq; which is probably forged, to the defrauding the* Commonwealth *of between* 3 *or* 4000 l. *and the ſaid Leaſe, if it be real, was at a great undervalue, compounded for by a Member of this* Parliament, *to the wrong of the* Commonwealth *as well as of this Petitioner, as will appear by the* Narrative *hereto annexed, and by what this Petitioner ſhall further demonſtrate. By theſe proceedings, this* Petitioner *is damnified ſo much, beſide his troubles, and the loſs of precious time at the latter end of his life, that he proteſteth in the fear of GOD, he is in danger with his whole Family to be ruined in his* Eſtate *and* Credit, *and that he verily believeth, he had been about* 5000 l. *better in his Eſtate, if he had quitted the ſaid* 3958 l. 15 s. 8 d. *when it was firſt due.*

This Petitioner *further ſheweth, that about eight years paſt he purchaſed of the* State *a ſmall parcel of Land at* Aſh *in* Surry, *whereof he is totally deprived alſo, by a* Member *of this* Parliament, *who hath ever ſince detained the ſaid* Land *and* Rent *from him; and who having been often ſummoned by the* Commiſſioners *for* removing of Obſtructions, *to ſhew his* Title, *refuſeth or neglecteth ſo to do; and this* Petitioner *being not able to commence a ſuit for it, is likely for ever to loſe both his ſaid* purchaſe, *and what he paid for it, unleſs the ſaid* Member *may be ordered, to do that which is agreeable to* Juſtice; *which he humbly deſireth he may be compelled to do.*

And, in Conſideration of the reſt of the Premiſes, *this* Petitioner *humbly prayes alſo, that the* Requeſts *at the Cloſe of the ſaid* Narrative *hereto annexed, may be granted, ſo far forth as they are juſt; and that your* Honours *will put ſuch a ſpeedy end, to his ſaid* Grievances, *that he may die in* Peace: *For he will be contented with whatſoever you ſhall determine, and pray for your Honours.*

Let, not this be ſlighted; for my life is worn out by *Oppreſſions*, (the 70 year of my *Age* being paſt) and, you may perceive by the preceding *Petition* and the *Narrative*, that this *Parliament* before the interruption thereof, (by the prevalency of ſome among them, and now juſtly excluded) as alſo by their *Interruptors*, in delay of *Juſtice*, have cauſed me to be damnified in at leaſt 8000 *l.* by detaining a very conſiderable part of my *Eſtate* above ſixteen years, and by not making good their *Contracts and Engagements*, wherein I confided; and whereby (as I believe) there hath been caſt upon me more then 40 times the *Burthen* juſtly impoſed upon any man of my *Revenue*: which (conſidering how ſerviceable I have been without conſtraint, in adventuring my life, and contributing my *Eſtate* with the firſt, in order to a preſervation of *Common-Right* and *Safety*) hath been an unequal diſtribution; and reduced me to ſuch *Extremities*, as I expected not to be plunged into by *Friends*, who have been ſo merciful to their *Enemies*; and who made promiſe of better things; for, they were ſuch *Hardſhips*, as I could other while hardly brook; and ſuch, as if my greateſt *Adverſary* had been in the like caſe, I ſhould have afforded him more pity then I have found. This, I profeſs without falſhood or equivocation, for, I have had dayly vexations thereby; and at ſometimes been ſo afflicted, with *ſhame* and *grief*, when I thereby failed their expectations, who confided upon my Credit, and my *Engagements* to them, that it made my *life* weariſome, (eſpecially when they were neceſſitous perſons) until I could finde means to ſupply their need, how much ſoever it were to my diſadvantage. To preſerve my ſelf, as much as I could from this vexation and ſcandal, and to ſupply my perſonal wants, (occaſioned by other mens deceiving my hopes) I have been enforced to ſell away lately above 2000 *l.* worth of my then

then remaining *Livelyhood, real and perſonal*; and am ſtill engaged by my *continuing Oppreſſions*, in almoſt as much more, though I have ſince the ſales laſt mentioned, ſold by parcels, to the diſmembring of my Inheritance, all that was diſengaged, and at my *free diſpoſe:* yet the *Conſumption* goes on; inſomuch that the *remainder* of the *portion* left in poſſeſſion, (unleſs part of that which is due to me may be paid, to free it from *Incumbrances*) is likely to be forfeited within a few months. And, though that *Forfeiture* ſhould be ſaved, my *Revenue* will not be ſufficient to diſcharge *Taxes* and *Parochial Payments*, with the *Intereſt* of my *remaining debts*, and inavoydable Expences by them annually occaſioned, (without a further ſupply out of what is detained from me) & afford a maintenance for my *ſelf*, my *wife*, *children* and *ſervants*, (though a far leſs number then heretofore) after the rate of 5*s.* the week one perſon with another throughout the year, to provide *meat*, *drink*, *rayment*, *ſervants wages*, *childrens portions*, and all other neceſſaries in ſickneſs and in health.

And leſs I ſhould have had (as rich as the world thinks me) if my *frugality* (which hath been reputed a parſimony to my diſparagement) had not been many years rather proportioned to my *weak Eſtate*, then to the *rank in which I lived:* For, I ſhall ſhortly be in danger, to have neither *Stock* upon my *Land*, nor *Goods* in my *Houſe*, nor a *Houſe* wherein to hide my head, except it be a *Priſon*, if my *Creditors* be not more merciful by forbearance, till I can make money of what is yet left, then my Debters have been to enfore me to that hazard: who, (if I had been juſtly dealt withal) ſhould probably have long ſince poſſeſſed a *Revenue* of above 500 *l. per annum*, free from *Debts* and *Engagements*, and might have raiſed alſo 5000 *l.* for my *Childrens portions*, who have yet nothing. And, which is worſe then *ſo bad*; I, whoſe *Credit* was ſo good, that when occaſion heretofore required it, I have borrowed 100. 200. 300 *l.* yea, 600 *l.* in one place for ſeveral years upon my *ſingle bond*, (as will yet appear by the bonds cancelled) am now doubtful whether my ſecurity will paſs alone for 10 *l.* And, I believe, that they who (perhaps to diſparage me in another kinde) report I have *Lands* to the yearly value of 1000 *l.* (which is a great deal more then twice ſo much as I ever yet had) will not better my credit by that fame, as to borrowing at this time: and though it do not, *Poverty*, when the *Commonwealth* is poor, will to me be more honour, then to be *rich*; conſidering how I am impoveriſhed.

Not many men have ſo unfeignedly told the *world* heretofore, their *outward Condition*, as I have declared mine, when it was requiſite; nor diſcovered their *inſide* more ſincerely, by publiſhing their thoughts, to his own hazard, for an advantage to his *Country*: But moſt are ſuch diſſemblers, that they believe not one another. If men think I now *diſſemble*, and am as rich as *report* hath made me, perhaps whilſt I am here at *London* ſolliciting my Cauſe, they will ſteal away my *onely Son and Daughter*, in hope they will prove rich *marriages:* which *nevertheleſs* I am reſolved to *adventure*; as alſo, how the *Militia* in *Hamſhire*, out of which I am by *Providence* (if not by ſome other *means* omitted) will *proportion* my *burthen* to other *mens.* I hope well of their impartiality; but, if (as I am *informed*) they have impoſed upon me the *ſetting* forth of *two Horſes*, I ſhall be ſcarce found able at this time to provide them *Bridles*; and ſome of my *Country-men* may as juſtly be charged with a whole *Troop:* according to which *proportion*, if a *Militia* be armed *in* all other *Counties*, *Charles Stuart*, were better ſtay at *Bruxells*, then come hither, though *Spain*, *France*, and the *Emperour* ſhould aſſiſt him.

How this revealing of my *Poverty* will obſtruct my *Credit*, as to *borrowing* hereafter to relieve my neceſſities; and how it may hinder the advance of my *Children* in *Marriage*, the prudence of the world, would have adviſed me to conſider. But I regard neither her Counſel nor her Practiſe: If *Marriages*, according to our *Proverb*, be made in Heaven; and, if (as I believe, and have had experience of it) good *Husbands* and *Wives*, are Gods gift, and at his diſpoſal by an extraordinary *Providence*, I will truſt to his providing them *Spouſes* and *Portions:* and whatſoever my future *want* ſhall be, do purpoſe to deceive *no man*, by making my *Eſtate* ſeem better then it is; though they be not of that *minde*, who obſtruct the eſtabliſhing of *Regiſters* to *prevent fraud.* When I was much poorer then at *preſent* I am, GOD, raiſed me up a *Friend*, who knowing by what *means* I was neceſſitated, (and how unlikely I was to repay him) brought nevertheleſs unto me without my asking ought, (without obliging me by a *note under my hand*, and without ſo much as requiring a *promiſe of repayment*) 500 *l.* by parcels, at ſeveral times, during the continuance of my *wants*;

wants; And the ſame GOD, who thereunto inclined him, without any earthly relation, is my GOD at this day, and will be ſo for ever.

Herein conſiſts that which keeps up my *ſpirit*, at this preſent, notwithſtanding the long neglect of my *Oppreſſions*, and the *Wants*, it hath brought upon me; and though the Parliaments late leaving me out of *Publick Employments*, hath occaſioned me to be ſuſpected by their *Friends*, as not well-affected thereunto; to be be laughed at by the *Commonwealths open Enemies*, and as much hated as heretofore, becauſe they well enough know my continuing faithfulneſs to her *Intereſt:* Though it may cauſe me to be *jeered by Newters*; to be *ſlighted* by my *debauched Neighbours*; to be the ſooner ſtript of what is yet left, by *Creditors* and *Publicans*; and to be made lyable to the fury of every *Armed-party*, into whoſe hands I may poſſibly fall during theſe times of *Inſurrection*; notwithſtanding all this, now likely to come upon me, I neither diſtruſtfully repine at what I ſuffer, (though I uſe the beſt means I can to remove it) nor fear what may come hereafter, becauſe GOD is my *Refuge*. If it were not ſo, which way ſhould I turn my ſelf to find comfort? My *Eſtate* is like a *Candle* burnt within the *Socket:* Age hath ſomewhat abated my ſtrength: *Friends* and *Acquaintance* (like ſuch as *Poverty* produceth) *ſtand afar off:* my *Comforters*, are like *Job's*: my *Enemies* are malitious, and increaſe: my *deareſt Relations*, have nothing to contribute but *Tears* or *Complaints* to the afflicting of my heart with unprofitable pity: and though I have looked for Helpers, not one appears, but He who never fails thoſe that truſt in him; and he alſo otherwhile hides himſelf, becauſe of my *tranſgreſſions*, till I am ready to cry out, *Oh God, my God, why haſt thou forſaken me?* and then he diſcovers himſelf again, and ſmiles on me. But, what is this to the world? though he be ſo gracious, that I have no cauſe to murmur at his permitting me to be harſhly uſed, nor do repine at that permiſſion; I will nevertheleſs not forbear to declare how the world deals with me, though ſhe calls it murmuring.

But, ſome will perhaps object, that *I* cannot be ſo neceſſitated as *I* pretend; for it is evident that *I* have ſuch and ſuch a viſible *Eſtate*. *I* confeſs, *I* have an *Eſtate* viſible afar off, partly in Reverſion, and partly incumbred; but, it is not *Tangible*, as to my neceſſary occaſions. Like *Tantalus*, *I* have an appearance of food at my upper lip, and water to the Chinne, but not in poſſeſſion more then *I* have declared; and thoſe falſe appearances of plenty, make them who know not how it is really with me, and know how long *I* have ſubſiſted in a ſeeming good condition ſince *I* had cauſe to complain, think me a *male-contented murmurer*, (which is none of the leaſt *diſparagements*) rather juſtly reprovable for complaining, without need, then to be pitied; which *Unchriſtian prejudice*, hath not a little encreaſed the Cauſe, and prolonged the juſtneſs of my *complaints*. *I* have yet, a *viſible Eſtate*; but a great part of it lies like an *Orphans* portion in the hands of a powerful unconſcionable *Guardian*, who makes uſe of it for his own occaſions, and leaves him to beggery and ſtarving. The Reſidue of my *Livelyhood*, *I* poſſeſs as *Bees* do their honey, when the Combs & Cells are ſo broken and maſht together in the Hive, (which ſtandeth ſound in outward view) that inſtead of being nouriſhed by it, they lye intangled, and ſprawling out their lives, ſmothered in the midſt of their plenty; and am in a worſe condition then the poor perſecuted Proteſtants in *Piedmont*, and other places, for whoſe relief *Contributions* were of late largely and charitably made, (pray GOD they were as ſincerely diſpoſed of) yet *I* am likely to be ere long in a more ſad eſtate: for, they being driven from all they had, by their Enemies, retained their *Liberty*, which *I* am likely to loſe; they had their reputation increaſed by ſuffering for their *Conſcience*, and ſome Friends alſo to relieve them; whereas *I* am ruined in my *Eſtate* and *Credit*, by and among thoſe whom *I* thought my *Friends:* and what ſuccour are *my Averſaries* to whom *I* am expoſed, likely to afford me? or, to whom ſhall I complain? There is a *Catholick Congregation*, whereof *I* am a Member, among whom there is true compaſſion; but, they are perſonally as unknown to me, as the 7000 in *Iſrael*, who had not bowed their knees to *Baal*, were to *Elias*, who knew not one of that nnmber. *I* have onely a ſpiritual *Communion* with them, and my ſupplies from them, will be rather in ſpiritual *Communications*, then in *temporal things*, wherewith *I* ſhall be well enough contented. *The earth is the LORDS, and all that is therein*, upon whoſe ſcore *I* ſhall expect what is neceſſary for life, if all were loſt; and for the ſervices which *I* have heretofore done for my Country, and for the love *I* ſtill bear to it, *I* may claim ſo much at leaſt, as due to me of right, though it had paid me all the debt it owes me, and though *I* had loſt it another way. That

That which moſt afflicts me, is not altogether the damage which I outwardly ſubſtain in having the adventuring my *life and eſtate* for this *Commonwealth*, ſo little regarded; nor the ſhameful *poverty* that I have been expoſed unto, by thoſe who have more cauſe to be aſhamed of it then I: But the diſhonour and hazards which are brought upon this *Nation* and their *Repreſentative*, by ſuch like neglects of *Juſtice* as have occaſioned my complaints, and our univerſal hazard, is my greateſt grief; ſeeing, to my knowledge, they might have been prevented with a little coſt and trouble, if ſome had not wilfully obſtructed, or neglected *Juſtice*, for ſiniſter reſpects. The mony, which hath been owing to me above 16. years, might have been paid 16. times in that ſpace, out of treaſure disburſed much leſs for the Publick honour and profit. Alſo, the *Lands* of 300 *li.* yearly value by me purchaſed of the *State*, and fully paid for ſeven years paſt, and yet ſtill detained from me, (without having received one peny in clear profit, or any allowance for that damage, beſide the loſs of 500 *li.* more conſumed in vain to defend my poſſeſſion, and recover it being loſt, by a pretented *Mortgage*, which is probably forged) might have been re-eſtabliſhed upon me long ſince, if the ſaid *Mortgage* had not been unduely compounded for by a *Member of Parliament*; or if the validity of his *Title*, might have been examined, together with ſuch actings relating thereto, as do ſeem to have been practiſed to defraud the *Commonwealth* of between 3. and 4000 *li.* as well as to deprive me of that *Revenue*.

Theſe things, I declare not, to aſperſe the Parliament, who could not help them, whilſt their power was interrupted; but, to prevent the diſhonouring thereof, now that power is reſtored: and ſo far I am from intending otherwiſe, that I think none but an Enemy thereunto, will ſo miſunderſtand me, though ſome among them were guilty; Seeing, the defects by unſound *Limbs* can be no more diſreputation thereto, then it was to the twelve Diſciples, that there was a Traytor among them; or, then it is to a man, otherwiſe well qualified, to be born with a *crooked member*, or to have a *ſcab* upon his body by caſual Infection, which he endeavours to be rid of, as ſoon as he knows it. Nor doth my inſiſting upon the particulars aforementioned, proceed out of deſpair that I ſhall be left quite deſtitute, of things neceſſary to life: For, GOD, who provided for me when I was moſt deſerted of the world, as I have already declared, aſſures me of the like mercy hereafter: Nor, do I thus diſcover my *nakedneſs* and ſordid *poverty*, in hope to move compaſſion, by my own endeavour only; or when my own time requires it: For, I am not ſuch a ſtranger to this *Generation*, and to the temper of moſt men therein, as not to know, that this *Diſcovery* (unleſs GOD reſtrain them, or change their minds) will expoſe me to the more miſery and contempt; and give men encouragement to tread me over head and ears into the durt, rather then to relieve me, or raiſe me up, when they ſee me ſinking.

Therefore, that which I have now written, and heretofore expreſſed to the like effects, is not wholly for the foreſaid cauſes; but partly, to diſcharge my *Conſcience*, in uſing that, which was wont to be the ordinary or extraordinary means of redreſſing *Oppreſſions*; and partly, that if they ſucceeded not, I might leave an *experiment* to them who ſhall live when I am dead, that there was a time, and may be again, wherein *Hypocriſie*, *Apoſtacy*, *Avarice*, *Pride*, *Selfneſs*, and *hardheartedneſs*, ſo abounded, that no *words* would move; no *demonſtrations* perſwade, no endeavour produce a reaſonable or natural conſequence; but, that the more rationally, the more evidently, an *oppreſſed man* ſhall make known his *oppreſſions*, and an *innocent*, vindicate his *innocency*, the more ſhall they neglect his ſufferings; and the more maliciouſly, the more impudently practice to diſgrace and fruſtrate his juſtification: And I have alſo written this, that conſidering there be *times*, and *Contingencies*, wherein, and whereby, *The Race is not to the ſwift, nor the Battel to the ſtrong, nor Bread to the wiſe, nor Riches to men of underſtanding*; ſome, thereby, may heed and remember, to repoſe *Truſt*, not in themſelves, or in *Princes*, or in *Parliaments*, or in *Armies*, or in the *People*, or in any other ſave in GOD, only.

But, *Non vacat exiguis rebus adeſſe Jovi*, our Terreſtrial GODS, have now work enough to ſecure themſelves, and to look to the *common ſafety:* and therefore, ſome ſeem to think it criminal to offer a *private grievance*, at this time, to be redreſſed by them, how deſtructive ſoever it be. Theſe men, having never felt ſuch *oppreſſions* as mine, nor wanted any thing neceſſary, theſe do, inſtead of a *charitable aſſiſtance*, or fellow feeling of my ſufferings when they hear them

declared, tell me, that ſuch *complainings* may be of dangerous conſequence; that they are ſymptoms of a diſcontented minde; and that I muſt be patient. *Good Lord! how wife they are?* why do they not reprove and blame all the *Saints* in Primitive Ages, as impatient and male-contented perſons, becauſe frequent in complainings againſt their Oppreſſors? why do they not counſel thoſe who are like to ſtarve, through want of bread, not to be *hungry?* and thoſe who are ſick and wounded, not to be ſenſible of *pain?* how zealous of the *Common-peace* are they, who never contributed any thing toward the preſervation of it, except *words*, which coſt them nothing? If I had contributed and adventured no more, I ſhould not have needed their grave *advice* or *reproof* at this time, but ſhould have been thought as *wife* as they, and might perhaps had as little cauſe to complain. There be ſome, who are never ſenſible of other mens dangers or loſſes, till they themſelves are likely to be impoveriſhed or deſtroyed; other ſome there be, who never get any thing, until all is in hazard to be loſt; and if I am deſtined to ſuch a *Lot*, a time ſo buſie, and hazardous as this, may be the moſt ſeaſonable time for preferring my *Petition*, though it appear unſeaſonable to ſome: for, I am not ſo irrational, to deſire more then may be granted, or to expect a full *repair*; but rather, that ſo much time only may be ſpared, as will ſuffice to *order* a ſupply for thoſe *Wants* which cannot longer be born; and a ſtop ſet to thoſe *proceedings* which will be deſtructive, before a more ample *proviſion* may be made.

The *Parliament*, I confeſs, hath now little *leaſure*, and leſs then at any time heretofore, wherein *Private Grievances*, were put off by former *Aſſemblies:* yet I know it hath not ſo little *leaſure*, as not to ſpare half an hour, to the charitable purpoſe laſt mentioned. The *common-ſafety*, is viſibly in danger; But, I hope not ſo indangered, that it is diſenabled from doing ſuch a *work* of *Juſtice* and *Mercy*, as may prevent an increaſe of their own diſhonour, dangers, and expences. The *Commonwealth* is in great *want*; but, their wants will be greater before they will become leſs, if (as in my Caſe) *Juſtice* be deferred to the doubling or trebling of their debts, by leaving thoſe things unexamined (until *Witneſſes* are dead, or *Evidences* embezzelled) which might probably diſcharge the greateſt part of them, by timely recovery of that which will elſe be loſt. I was delayed as I now am, by every *Parliament* and *Power* in being, during the interruption of this *Parliament*, with this *Anſwer: The Publick affairs afford not leaſure:* But, who believ'd it? Nay, who believed not the contrary, that obſerved, as I did, for what things they found *leaſure? Leaſure*, was often found ſince I firſt petitioned (though I cannot ſay it of my certain knowledge ſince this *Parliaments reſtauration*) to hear *private* Complaints, far leſs conſiderable then mine, on the behalf of *themſelves*, *friends*, *kinſmen*, and other *relations*, even during thoſe *Weeks and Moneths*, wherein *private Petitions*, were excluded by *Order* of the *Houſe*; as if ſuch *Orders* had been only purpoſed, to give them the more eaſie admittance. O God! why am I neceſſitated to bring to remembrance, *miſactings*, whereby thou haſt been provoked, and thy ſervants exaſperated? *Leaſure*, hath been found for *Malefactors*, when it concerned but their *Eſtates* or *Lives* only; And why could not leaſure have been as well afforded in ſo many years, to preſerve my *Eſtate*, and my *Credit*, which I more value then *Life*; and for preſervation whereof, I would have given my *eſtate*, and two *temporary Lives* to boot, if I had them? *Leaſure*, hath been found, to qualifie rigid proceedings againſt the *Commonwealths Adverſaries*; yea, to accommodate them; nay, to ingratiate them; and *leaſure*, is found ſtill to the like purpoſes; which I grumble not at in reſpect of them: But, why might not I as well in all that time, have obtained ſuch favour? why might not ſuch a day or hour of *leaſure* be found out for me? why might not I, who have been Inſtrumental for this *Republicks* preſervation, have been as much befriended as her *Enemies*, who fought to deſtroy it? but becauſe the *Commonwealth*, and her *Servants*, have not ſuch diligent friends as their *Enemies?*

Oh God! remember not this *negligence* and *partiality* to the *Publick* diſadvantage at this time, wherein *faithful friends*, and *truſty ſervants*, are as needfull as ever they were. Theſe are the *Provocations*, which have made their *leaſure*, ſo little, and their buſineſs to be ſo much, ſtill multiplying thoſe *troubles*, which increaſe their expences, and ſtreightning them in time: and, the more they labour, and the more mony they beſtow, the more will their *work*, and *diſburſements* be, until thoſe things which occaſion it be reformed; and, if there be any one in that *honourable Aſſembly*,

bly, who believes not this; or, who is not ſo much humbled, for the failings which have been heretofore among them, that he can be willing to hear them mentioned for prevention of the like, (by him who deſires the preſervation of their Power with honour) I ſhall be more afraid of the diſſervice that ſuch a *Member* may do to *GOD*, and to his *Country*, then of his diſpleaſure, or of any miſchief that can thereby befal me; and therefore, having ſaid what I think, concerning the *Leaſure*, which they heretofore had in *Parliament*, to take more Cognizance of *private Grievances*, I will adde ſomewhat in anſwer to their *Allegation*, who ſay, *Publick Neceſſities*, make the Parliament uncapable of relieving mine; and that, I ought not at this time to petition for it, but rather to reſt ſatisfied.

This, is as diſſatisfactory to me, as it would be to my *Creditors*, when they are like to be undone by want of their money, if I ſhould tell them, my neceſſities are ſo great that *I* cannot pay them, and that therefore they muſt reſt ſatisfied; though they ſaw at that time, in and about my houſe, many unneceſſary things, which were more chargeable then profitable; by the ſale whereof, *I* might eaſily pay them all, and live as well contented, and with more, or with as much *Credit* as without them. Doubtleſs, my *Creditors*, if it were ſo with me, would expect a more *ſatisfactory anſwer*.

In, like manner, *I* knowing the *Commonwealth* hath ſome *Appurtenances*, not ſo neceſſary as chargeable, and many things diſpoſable, whereby my *Grievances* may be eaſed, and my *Credit* preſerved, without any diſadvantage thereunto, cannot be well pleaſed with ſuch a *Put-off*, as perhaps *I* might have been, if *I* had lived theſe laſt 16 years (as *I* deſired to have done, and yet do) by a *Woods ſide* in a *Country Village*, where *I* had been kept without knowledge of what is done in *Committees*, *Courts*, *Councils* and *Parliaments*. Why, muſt a greater burthen then *I* am able to bear, or then falls to my *proportion*, be laid upon my back to uphold that which is *falling?* or to ſtop that *Breach*, whereby all the people of theſe three *Nations*, are liable to an inundation? Why ſhould it not be rather equally divided among them; or among thoſe who are beſt able to ſuſtain it, until ſuch an *equal Diviſion* could be made, rather then that ſo much ſhould be caſt upon me, or upon any other, as will deſtroy him? What juſtice is there ſuitable to our *Chriſtian profeſſions*, or to the *mercies* which GOD hath vouchſafed to this *Commonwealth*, to do otherwiſe? Or how much differs this *partial diſtribution* whereof I complain, from what was barbarouſly practiſed among the Gentiles of old, when they ſacrificed *innocent perſons* to their *falſe gods*, that their *wind-bound Fleets*, (as did the *Grecians*) might have proſperous Gales? And, why was this *Generation* ſo imprudent, to requite me with *evil* for *good*, in ſo extraordinary a manner, as they have done, who have been a diligent Obſerver of what they have done? and who, am as ſenſible of Courteſies and Diſcourteſies, as other men? And alſo, better able to illuſtrate it when I am ſcurvily and unjuſtly dealt withal, then ſome *wiſer men*, or then many thouſands of other oppreſſed *Suppliants*, who have cauſe to complain? Why had it not more care of its own honour, though no regard of *my Credit*, to uſe me thus, conſidering *I* have ſome advantages on my ſide, whereby it will redound more to their ſhame, then the like *Injuſtice* to many hundreds of them, whoſe *Obſcurity* makes their *Sufferings* leſs heeded, and ſooner forgotten? If *I*, have thus ſuffered who had theſe advantages; who am known to the greateſt number of the moſt conſiderable perſons in the *Nation*; who have had familiarity with many of them, not without ſome appearances of good reſpect; who was acquainted with the greateſt number of *Parliament Members*, & had many among them who profeſſed to be my *Friends*; if *I* have found no better effects of all this; how alas! have ſome of thoſe been neglected and oppreſſed, who had ſcarce one of thoſe advantages? Verily *I* am perſwaded, that *God* purpoſely corrected me for my ſins, by keeping me ſo many years under *Oppreſſions*, occaſioning my continual attendance in places of *publick Tranſactions*, that *I* might be an *Eye-witneſs* of thoſe Prevarications which have occaſioned ſo many *Changes* within ſo ſhort a time, & that I might leave a memorial of it to thoſe whom it may concern hereafter: for, ſuch things *I* ſhould never have believed, in a time wherein ſo much honeſty and Religion is profeſſed, if *I* my ſelf had not heard them, ſeen them, and felt ſomewhat of them in my own perſon, to aſcertain me, that they proceeded not from thoſe Cauſes, which are by ſome pretended, to extenuate or excuſe them.

It is not altogether *publick want*, as is alleaged, which hath kept me and many other diſtreſſed men, from their debts due upon the *Publick Faith*; or cauſed that the *Parliaments Engagements* have

not been performed; or, that their *Securities* are made ſnares, and ineffectual: But, *Malice, Covetouſneſs, Selfneſs, Vanity*, or *Negligence* at beſt, have been the chief occaſions thereof, as I could demonſtrate by many particulars, which *I* forbear, leſt it may reflect upon thoſe whoſe honour *I* deſire to preſerve, and upon ſome *individual perſons*, whom *I* hope to be now ſorry for their failings. *I* could make it evident, that ſince *I* complained of *Oppreſſion*, by the detaining what is my due, many *vaſt ſums* have been vainly and needleſly (*I* will not ſay wickedly) ſquandred away, which might have been beſtowed more for the *Commonwealths* honour and profit, in diſengaging the *Nation*, from juſt debts long due to poor *diſtreſſed Men*, *Women* and *Orphans*; ſuch as *I* have ſeen attending early and late, and from day to day ſolliciting for relief of their urgent neceſſities, with Tears, Exclamations and Imprecations, without any regard vouchſafed to their importunities or diſtreſſed Conditions; except ſuch a diſſembled regard, as increaſed their neceſſities, by giving falſe hopes of that performance, which they never made, neither perhaps ever intended. Who obſerved not how much was lately conſumed in *Flaſhy Bawbles*, whilſt thoſe poor *Suppliants* periſhed by want of neceſſaries? And how much alſo hath been loſt, by defrauding the *Commonwealth*, and neglecting that means of ſupply which was lawfully due? *I* profeſs in the fear of God, my belief is, by what *I* have heard, ſeen and obſerved, during the 17 years wherein *I* have been treading the *Maze*, and running round in the *Wheel* of my yet endleſs *Sollicitations*, that the *Mulcts* and *Fines* which might have juſtly been raiſed upon *Diſcoveries* (and which might have been made) out of their *Eſtates*, who have falſified their truſt, cheated, diſhonoured, or been miſchievous Enemies to the *Government*, and *this Republick*, (and the payment whereof hath been prevented by *Bribes* taken (or upon other conſiderations as unjuſtifiable) to the uſe of *ſingle Perſons*, or ſhared among *parties* in *Power*, intruſted by the *Commonwealth*) would have more then diſcharged all her Engagements, and afforded alſo a Remainder for publick uſes; eſpecially if the *Poſtmaſterſhip*, with ſuch other means of raiſing money, had been from the beginning, husbanded for the publick advantage. Why ſhould any thing, to that end diſpoſable, be otherwiſe diſpoſed of, at this time, then for the Publick, and to preſerve their *Lives*, *Eſtates* and *Credits*, who ask but their own, and have hazarded and ſpent it in her ſervice? Wherefore, whilſt the *Common-faith* is ingaged, ſhould any part of the *Forreſts* (with the tyrannous Laws to them pertaining) be reſerved to feed wild beaſts for the diſport of *vain* and *idle perſons?* and to give occaſion of reviving again hereafter that *Oppreſſion*, which was one of the greateſt under which this Land heretofore groaned? Or, why ſhould the Accompts of ſo many *Sequeſtrators*, and *Receivers*, lye unexamined, by whom much money was received, which is not yet accompted for, or paid into the *Common-Treaſury*, to ſupply publick wants? And wherefore, during the preſent *neceſſities*, ſhould it not be reputed as honourable an *Expedient*, to pay this *Commonwealths* debts, by conferring to that end, all Offices thereby diſpoſable, (with a competent allowance for their execution) and by ſelling thoſe that are ſaleable, (and not for adminiſtration of *Juſtice*) as it is to give them in reward of *ſervices done*, or to beſtow a *Plurality* of places and profitable Offices (ſometimes *two*, *three*, *four*, yea more at once) upon one perſon, who is neither neceſſitous, nor perhaps hath any way deſerved ſo much as one of them? All which Particulars, with many other unmentioned, when I have well thought upon, as oftentimes I do, I cannot chuſe but believe, that either this *Commonwealth*, is not ſo poor as it is pretended to be, or elſe that there are ſome very much to blame.

But, I hope, thoſe *failings* which were heretofore, will be now amended, and things better ordered hereafter: For theſe *miſactings and neglects*, with ſome other, have exceedingly incenſed the *Nation*, and were doubtleſs an occaſion in part, of that dangerous *Inſurrection* which is newly begun in ſeveral places, and like to be univerſal, if GOD prevent it not by mercifully quenching thoſe *Flames* without pouring upon them much blood; as I believ he will, for the ſafety of his *choſen ones* among us, and to deceive the hopes, and fruſtrate the purpoſes of his and our *malitious Enemies*, who at this time, (by what is deſigned here & in forraign parts) do preſume, they ſhall get a large ſtep toward the advance of their own *Kingdome*, by our deſtruction: and ſo it will be, if he put not a Bridle in their mouths: Therefore, when that day of ſalvation appeareth, it will become us to be *thankful* in *humility*, to *rejoyce* with *trembling*, and to uſe that victory, which God ſhall be pleaſed to give,

give, over our *ſeduced Brethren* and *Country-men*, with moderation, as men conſcious in our ſelves, that they are thereby corrected as well for *our ſins*, as for *their own*; as alſo, with that fellow-feeling, which our *natural body* would have, if ſome *members* thereof were tormented, or to be cut off: for, conſidering that their *provocations*, or *miſunderſtandings*, (as it is probable,) tranſported a great part of them with a blinde and prepoſterous zeal to their *Country*, rather then any malice thereunto; and, conſidering that many of them are not only ſeduced by the ſubtile Arguments and inſinuations of *ſeeming friends*, who intended one thing whilſt they pretended another, but alſo really believed in their own hearts they had a *good cauſe*, (and that the *miſcarriages* which they ſaw, and the *miſconſtitutions* from which they conceived them to ſpring, did oblige them to vindicate their own and the whole *Nations* rights and freedoms, from that intrenchment, which in their judgement ſeemed to be made upon them) they may be objects of *Pity* in ſome meaſure. God incline them whom it concerns, to be *juſt* as he is *juſt*, and *merciful* as he is *merciful*, according to that proportion whereof man is capable. I will now again proceed with what I have more to ſay concerning my *particular Cauſe*.

The *Parliament*, is (I confeſs) much more ſtreightned at this preſent then formerly, as well in time, as in the want of many other things needful, by reaſon of that condition, whereto their Obſtructers and Interrupters have brought this *Republick:* in which reſpect, I have hitherto forborn to be over-importunate for my relief, and would have waited until it had been at better leaſure, and better able to redreſs my *Grievances*; but, I can now ſubſiſt no longer: and evidently perceive alſo, that I muſt break in upon it, if I will be heard before it be too late. For, *procraſtinations* ſo multiply *oppreſſions*, inſtead of giving opportunities to diminiſh them; that, this *Parliament* (as it hath heretofore thereto happened, and to many other) may ſuddenly and unexpectedly be ended, before I ſhall be heard; and that their *Leaſure* and *Treaſure* never will be more, nor their troubles fewer then they are, unleſs there be a more impartial diſtribution of *Burthens*, and a more charitable regard to thoſe private mens *Oppreſſions*, who have been always faithful to the *Publick Intereſt*, and are now conſumed by their free contributions, and by the want of that which hath been kept, and exacted from them againſt their wills. If they believe GOD, to be juſt, and not like ſome among themſelves, how can they expect a bleſſing upon their conſultations and endeavours, whilſt they permit them to periſh, by withholding their means of *Livelihood*, who voluntarily engaged both *life* and livelihood for their preſervation? and whilſt they ſuffer thoſe who firſt ſerved them in their greateſt need, to be quite *forgotten* (as to things which may concern their weal and ſafety) or to be laſt *remembred*, except it be by thoſe only, who watch for opportunities to deſtroy or diſgrace them?

Such there be, even among thoſe, who ſhould be more mindful of Gods *juſtice* upon *themſelves*, and of his late *ſuperlative mercy* to them and us, in reſtoring their *loſt Power*, and in vouchſafing to make them his *Probationers* once more. Theſe, I would not fear to diſtinguiſh from others by *Name*, if I had *warrant* for it, and, as good proofs to aſcertain their miſchievous and malicious condition to other men, as I have to aſſure my ſelf of it. *S*uch we have diſcovered to have been among them heretofore; and ſuch to be there now, *they themſelves* will diſcover ere long: and perhaps, I could offer to the conſideration of ſuch as theſe, that, concerning their own *perſons* and *families* (which they think unknown to the world) that would make them afraid there is a GOD, though he be not yet in their *Creed*. Theſe, are the *Achans* which trouble our *Iſrael:* Among theſe, is that *Jack on all ſides*, that turns with every winde; that *Politick would*, befool'd with pride and over-weening, and that *Love* corrupted with diſſimulation and *avarice*, by whom many proceedings relating both to *publick* and *private Juſtice* are obſtructed; and whoſe *Tables* are made a *ſnare* oft-times, to the falſifying of this old ſaying in barbarous *Latine*, uſual among ſome *Lawers*, *Eſculenta, & poculenta, non ſunt Bribamenta*. Such as theſe, have added *indignities* to my *oppreſſions*, procuring me to be diſgracefully put out of that *Commiſſion*, wherein, I have faithfully ſerved my *Country* many years, to preſerve the peace thereof, according to my underſtanding, and as opportunity was offered; and, they have ſeemed to rank me among *Malignants*, and perſons diſaffected to the *Commonwealth*, by cauſing me to be left out of the *Militia*, in *Hampſhire*, where my Family is ſetled, and where it as much concern'd me to be Active, in preſerving my own *intereſt* and

and ſafety, together with the *Common-peace*, as any *Gentleman* in that *Country*; and (I may ſpeak it without arrogance) I have as well deſerved to be therewith truſted; and made my truſtineſs ſo well known, both to the *friends* and *enemies* of this *Commonwealth*, that I am ſure, the laſt, will remember it when it may do me a miſchief, though the firſt, ſhall forget it, when it may do me good.

This *Affront*, had it concerned my perſonal *ſafety* and *Reputation* only, (though that is not to be neglected) I would have diſdained to take notice of it at this time, had I not cauſe to be jealous, it tends further then to my perſonal diſadvantage; and, that I was not omitted by *forgetfulneſs* or *miſtake*, but by *deſign*. They could not juſtly put me out of the *Commiſſion of peace*, who till then ſerved in three *Counties*, as a *Commiſſioner*, in regard I was never charged with any *Delinquency:* Nor becauſe I had not a *viſible eſtate* there befitting ſuch a *Commiſſioner*; for, they ſaw an appearance of it; and if there be any Juſtice in this *Commonwealth*, it will be hereafter as competent a *ſubſiſtence* for me, as I deſire, or, as may make me capable of that *dignity*: Nor was it becauſe I am *a non-reſident* in that *County*; for, my *Family* hath been ſetled there above two years, and I have there acted by that *Commiſſion* when I was in the Country, which was five or ſix times in the year: and, if I had not been reſident, *non-reſidence* is not a juſt cauſe to leave any Gentleman out of the Commiſſion, who was inſerted, and hath a habitation in the *County*; for, then, moſt perſons named in the Front of the *Commiſſion* ſhould be left out, to the diſſervice of the *Commonwealth*; which, is put to no more coſt, then of ſo much room in a piece of parchment as will contain their names; and if they come into the *Shire* but once in two or three years, an occaſion may happen whereby ſome neceſſary piece of ſervice may at that time be done, worth the coſt, which had elſe been omitted. And, that I was not omitted or exploded by any *forgetfulneſs* or *miſtake*, it thus appears; There are four *Gentlemen* in that *County* with my ſelf, (beſides another lately in Commiſſion, and now left out alſo) who bear both my *Chriſten* and *Surnames*, two of which, never being ſo authorized before, are impowred ſince my *Omiſſion*; one of them in the *Militia*; the other, both in the *Militia*, and *Commiſſion of peace*, diſtinguiſhed, by their places of habitation: and doubtleſs, he who put out me whom he found upon the Roll, and who am the moſt antient *Commiſſioner* of my *Surname*, and put in him whom he there found not, and diſtinguiſhed him by the place of his abode; did intend, not only to manifeſt thereby that another was put into the *Commiſſion* in my ſtead, but alſo, that it might be the more certainly known, I am knowingly *put out*; which, a *Perſon*, being one of the beſt men who ſerves for that County, (and who gave in my name) being informed of, profeſſed he knew not why, or by whom, I was ſtrook out.

I, do not inſiſt hereupon, with any deſire to be reſtored to what I was, or to be inveſted with any new *Truſt;* For, I deſire the contrary, though ſome of thoſe, who were inſtrumental, to have me left out of all authority (leſt I might perhaps, have hindred their late deſign) do maliciouſly & untruly, report I ſeek to be reſtored. It ſeemeth ſome diſadvantage, to have contempt caſt upon me at this preſent; But, if they prevaile, who have now taken Arms againſt the Parliament, I perceive (by what I diſcover already) that I and my Family, whether I am authorized or not, are in hazard to be deſtroyed with the firſt; and a *Juſticeſhip*, or the little ſhare which I ſhould have had in the *Militia*, would have more endangered then ſecured me: Therefore it beſt becomes me, who ſo well know the world as I do, to retire as much as I can from her *intanglements*, and thoſe *employments* wherein I am ſure to be a looſer. I take moſt pleaſure in thoſe things which no man can give me or take from me; and love not to be toſt in and out, like *a dog in a blanket*, as I and many better men have been heretofore, according as we were *thought upon*, or *forgotten*; or as the *Commonwealths friends*, or our *Maligners*, prevailed in *Parliaments*, *Councils*, and *Committees*. Such uſage (if no proviſion be made againſt it) will make every ingenuous man (whoſe *free-ſpirit* diſdains to be made a *Shuttlecock* for every *proud malicious fool* to play withal) ſhun thoſe *Places* out of which he may be caſt with diſhonour, how well ſoever he ſhall demean himſelf. I may be very well pleaſed that I am left out of all *Publick imployments*, as the *Commonwealths*, and *my affairs* now ſtand: For I may juſtly ſay, as it was of old Prophecied by *Iſaiah*, it ſhould be ſaid at ſuch a time as this, and I do now ſay it: *I will not be a Healer, make me not a Ruler*;

Ruler; for in my houſe there is no *bread nor clothing: for my Country is ruined, and my Country-men are deſtroyed, becauſe their words and actions are againſt the LORD*, Iſai. 3. There are enough ambitious to be authorized, who have means to ſupport the Charge and Envy that attends *publick Employments*; let the *Ruines* of theſe times be under their hands: I am not qualified, (nor the wiſeſt men among us) for ſuch undertakings, if this (as I believe it is) be ſuch a *time* as *Eſay* deſcribes in the ſame Chapter, the effect of whoſe words, I will here inſert, that you may judge whether it be ſo or not.

The Lord of Hoſts, doth take away the ſtay and ſtaff of bread and water; the mighty man, and the man of war; the judge and the prophet; the prudent and the ancient; the Captain of Fifty, and the honourable man; the Counſellour, the cunning Artificer, and the eloquent Orator; Children ſhall be their Princes, and Babes ſhall rule over them; the people ſhall be oppreſſed every one by another, and every one by his Neighbour; the Child ſhall behave himſelf proudly againſt the ancient, and the Babe againſt the honourable; they grinde the faces of the poor, and the ſpoil of them is in their houſes, &c. Were the Prophet now living, he could not have more lively deſcribed this *Generation*, then it was pattern'd out in his time, by *Jeruſalem* and *Judah*, and recorded in his *Propheſie*; nor can we expect better events thereupon then befel them, if GOD be not extraordinarily merciful. But how can it be amended, whilſt *malice pride*, and *avarice* do mask *ſelf-ends*, under *publick pretences*, even when dangers viſibly encloſe us, and GOD is beginning to viſite us again with the *Sword?* or with what comfort can I or any honeſt man, ſerve his Country, where they who ſhould *aſſiſt* him, will rather obſtruct his endeavours, and *deſtroy* him? verily, if I were in a capacity to ſerve my Country as I have been heretofore, I am doubtful whether to be put in or left out of *publick employments*, would be moſt or leaſt hazardous, conſidering I know not above *one perſon* in *authority* within many miles of the place wherein I muſt now live, with whom I can more *ſafely aſſociate*, or *more comfortably converſe*, then with an *open Enemy*, or a *ſuſpected Familiar*; and may truly affirm, that none of thoſe whom I have provoked, by engaging againſt them and their *Party* in the *Field*, on the behalf of my *Country*, during the *Civil War*, have to me been half ſo inhumane and miſchievous, (though they are ſtill my enemies) as many are, who ſeem to befriend me, and that Cauſe whereto I adhere; yea, though to ſome of them I have done good *Offices*, and no diſſervice, in all my life.

This, implyeth ſomewhat, which deſerveth heed: And if I have any portion of a *diſcerning ſpirit*, *I* do foreſee, that if I be ſtill neglected, as I have been, I ſhall be but *ſingly* expoſed *a little before-hand*, to that *diſgrace*, and outward *ruine*, which will be more *univerſal* within a ſhort time after; and extend to another *Overturning*, unleſs there be a more hearty *Returning* to *GOD*, by executing *Juſtice*, ſhewing *Mercy*, and *Self-denial*, then I yet diſcover. By ſuch a Change, I may be repaired, and eat the Fruits of my former labours in peace, during the reſt of my life; elſe, I muſt ſpend my days in bewailing my afflicted *Country*, and my *deareſt Relations*. Many, in *ſcoff*, have called me *Prophet*; and (though I arrogate not that *Title*) I have been inſtead of a *Prophet* to this *Generation*; and have had ſome part of a *Prophets Reward*; for, I have met with that contempt and diſhonour in my own *Country*, and among my own *Kindred*, which uſually befell Prophets heretofore. I have not merited to be called a *Falſe Prophet*, by that mark which the *Holy Ghoſt* hath given us, whereby to know him: that is, by fore-telling things to come, and endeavouring upon the fulfilling of them, to withdraw men from the true *GOD*, or from the true way of his *Worſhip:* But, I have, thereby taken many times, occaſions rather to withdraw men from their ſins, and bring them neerer to *GOD*, by declaring what ſhall befal the *Penitent* and *Impenitent*, according to what is threatned or promiſed in his *Everlaſting Word*; and, doubtleſs, whether I be a *Prophet* or a *Poet* (which two words in the Greek, ſignifie the ſame thing) I have done the *work* of a Prophet among them, in ſome meaſure, and it will have effects upon them at laſt, for their *Good* or *Evil.*

Influences, from the ſame *Spirit* which inſpired the moſt ancient *Prophets*; have been vouchſafed to ſome in all Ages, relating to mens *temporal Weal* or *Woe*, as *GOD* hath been pleaſed to prepare them by *Fore-warnings*, though there hath been ſince the time of the *Apoſtle*, no *Propheſies* declaring any other *Goſpel* or *Principles* of *ſaving Faith*, but what they have preached or propheſied;

ed; and if any *man* on earth, or *Angel* from heaven ſhould declare any other, I would not receive it, neither could believe it: By ſuch a *proportion of the Spirit*, as is conferred on many of *GOD*'s people, I, being aſſiſted in contemplating his *Word*, wherein his *Threatnings* and *Promiſes* be recorded, did fore-declare, both *verbally* and *emblematically* in my *Britains Remembrancer*, and the *Title*-Page thereof, long before they came to paſs, many Particulars which were fulfilled, *in* and *by* the *Changes* which have been lately in theſe *Iſlands*; and (though more derided then regarded) many of them were accompliſhed in their ſight who ſcoft at them, and in part upon the *Perſons* and *Eſtates* of thoſe who perſecuted me for divulging them. The reſt of my *Fore-warnings* and *Conditional Predictions*, then and ſince divulged, (and not yet fulfilled) will hereafter be verified alſo, though ſtill derided and ſlighted. Therefore, I will as *Jonah* did, (but with more charitable expectations then I conceive he had) retire to my *Gourd*, even to the remainder of my now *blaſted Eſtate*, which like the ſoon withering *Gourd* of *Jonah*, *G O D* cauſed to ſpring out of *nothing*, in the *darknight of my affliction*, to be a ſubſiſtence and *ſhelter* for me during his pleaſure; and I will patiently ſit under it, whilſt it continues, to obſerve what will be the Event of thoſe *Conditional Threatnings* and *Promiſes* concerning theſe *Nations*, which *I* have to them applyed, according to what was *prophetically* declared, and exemplified of old, to fore-warn and inſtruct all *future Ages*; which being the *Contemplative Objects*, from whence I deduced all my predictions, they were no deluſive *Enthuſiaſms*, or derivatives from *Aſtrological Speculations*, but onely from the *Conſtellations* and Aſpects, which thoſe bleſſed *Luminaries*, the STAR of *Jacob*, and the *Prophets* and *Apoſtles* have to, and with, each other. That, which theſe promiſe or threaten, is all whereunto I have reſpect in theſe my Calculations; and, my reſolution is, to praiſe *GOD*, whether his appearances be in *Judgements* or *Mercies*; whether, he ſo ſmites my *Gourd*, (as that of *Jonah*) until it totally withers, or ſhall improve it, into a more durable *Plant*, to be a Refuge and Refreſhment for me and mine; yea, whether he preſerves me in this time of *Troubles* until they ſhall end, or ſweeps me away (as *I* confeſs *I* have deſerved) in the *common Calamity*, *I* will unfeignedly praiſe him.

If we do as *Nineveh* did, the *Mercy* tacitely conditioned, and thereto vouchſafed, will be our lot; which, *I* pray, hope and wait for. And that *I* may ſit the more eaſily, in expectation thereof; as alſo that the ſame *ſeaſonable Fruit* evidencing their *Juſtice* and *Charity*, who are now in *Power*, may produce comfortable effects to themſelves and others, as well as to me, *I* deſire you to whom this ſhall come, (if it may ſeem reaſonable, and be in you power) to mediate, for one *Act of Grace* to be vouchſafed on my behalf, which is but this onely; that *I*, who have ſerved my *Country* in my *Generation*, according to my *Talent*, almoſt 50 years, at my own coſt, may be henceforth exempted from *Publick Officiatings* and *Taxes:* Which *Favour*, conſidering how early *I* began to *act* and *ſuffer*; how diſadvantaged *I* have been, how diſabled *I* am by what is detained from me, to bear the Burthens impoſed, (and how little time *I* am likely to enjoy thoſe *Priviledges*) will not over-balance my former *ſervices* and Contributions, though the like *Immunities* were vouchſafed alſo, to one perſon of my *Poſterity*, whilſt it continued. Such *Priviledges* were granted in the moſt *generous times*, and it would be an honour to this *Commonwealth* to revive that practiſe for an Encouragement to faithful and honeſt endeavours; yea, and ſuch a *mark of their reſpect* confer'd on me in theſe corrupt times, would make it appear to thoſe who live now, and ſhall live hereafter, that there was always a faithful and well-affected Party in this Parliament, ſtrugling againſt the *Corruptions* and *Oppreſſions* whereby honeſt men ſuffered; and that they prevailed at laſt, to the exaltation of *Juſtice* and *Mercy*. Your mediation for this reſpect, together with a timely condeſcention to the humble *Requeſts* in the concluſion of my *Narrative* (at leaſt ſo far forth as may conſiſt with the *Commonwealths* preſent *neceſſities*) will oblige me, by a *ſpecialty* more then ordinary; and ſuch a reſpective laying me aſide, may not onely enable me to do my *Country* better ſervices in *a private condition*, then perhaps, my *old age* can perform in *Publick Negotiations*; but by that means likewiſe, the *Malignity*, *Pride* and *Envy*, which now diſturbs my peace, would quite *wear* out, or at leaſt in ſome meaſure abate, when I intermeddle not with thoſe *Employments*, whereof other men are ambitious.

To obſtruct the granting of ſuch reaſonable *Requeſts*, and to detract from the *Commonwealth*'s moſt faithful *ſervants*, and other honeſt men diſfavoured by men of *corrupt Principles*, it hath been

been the practiſe of ſome heretofore (even in *Parliaments)* cauſleſly to aſperſe abſent perſons, who cannot eaſily come to take notice of their *particular Detractors*, or to vindicate themſelves. This, to me ſeemeth a great breach of the *Truſt* repoſed in *Members of Parliament* by their *Electors*, who impowered them not to execute their *private malice*, under *publick pretences*: and as it is no mean *injury* to ſcandalize a man innocent, before the *Repreſentative* of his whole *Nation*; ſo, it is no leſs then a *capital offence* againſt the *Parliament* (in my judgement) to indanger the making it guilty of receiving *falſe Accuſations*, or *ſcandals*; which, if it were a *natural body*, (as it is a *Body Politick*, that hath nothing to do in heaven) might indanger the admiſſion of it into GODS holy *hill*, according to the judgement of *David*, in his 15. *Pſalm.* I have here touched upon this, in hope it may be a means of preventing the like practiſes hereafter. If not, it were but juſt, that every *Member of Parliament*, who miſrepreſents any one abſent to his diſparagement in that *honourable Aſſembly*, ſhould *Ipſo facto*, be incapable of *acting*, or *Voting* there for the future, unleſs he had firſt ſubmitted to an acknowledgement of his overſight, or made good his *Accuſation*, as one in a *private capacity*, if he whom he had ſcandalized were a *private perſon.* In this manner, I my ſelf have been abuſed (as I am informed) as well in relation to my getting of that *Eſtate*, which GOD, by his extraordinary providence conferred upon me during my *Troubles* and *Oppreſſions*, heretofore, (by making my *enemies* more helpful towards it *againſt their wills*, then the *willingneſs* of all my beſt *friends*, or my own *endeavours*) as alſo in miſreporting touching my *ſufferings*, and *actings*, in other particulars. Therefore, (that *culpable perſons* may be known as they are, and *honeſt men* cleared from Cauſeleſs jealouſies and aſperſions, as much as is poſſible) I could wiſh (if the *Parliament* thought it needful) that a ſtrict ſcrutiny might be made into every mans *dubious actings*, wherein the *Commonwealth*, hath been conſiderably concerned ſince the *Civil Wars* firſt began; And likewiſe that an *accompt* may be given by every one who became extraordinarily rich while the *Commonwealth* was impoveriſhed; how, and by what means he hath ſo enlarged his *eſtate.* If what I have heard be true, I am a wonderment in that reſpect beyond many other; for I am told that a *perſon of Quality*, and a *neighbour of mine*, being in diſcourſe with other Gentlemen concerning thoſe who had increaſed their eſtates to admiration from a very poor condition, was pleaſed to ſay thus; How--- and ---got their eſtates, I very well know, ſaid he, (naming two Parliament-men who had ſuddenly purchaſed very large poſſeſſions, having very mean eſtates a little before) but how *George Wither* became rich, that, quoth he, I wonder at, and cannot imagine. To prevent therefore, ſuch wonderments, let an *inquiry* be made, beginning firſt as aforeſaid, with me, and be carried on by a *Precedendo*, until it hath gone round the *Nation:* and I defie malice and all the world to charge me with what it can.

It may perhaps be further objected (becauſe, I have heard ſomewhat tending that way) to the rendring of your mediation for me to this *Parliament*, the leſs effectual, that during the time wherein *Oliver Cromwel*, by GODS permiſſion uſurped their *power*, I was for a *Single Perſon*, and endeavoured to maintain his Reputation, in what I might; & magnified the Title of *Protector*, as moſt honourable, and pertinent to our well-doing. It is true, that I did ſo; but my being of that *judgment*, as our conſtitution then was, merits no disfavor or neglect: For, I never was abſolutely, for, or *againſt*, a *King*, or a *Commonwealth*, *with*, or without a *Single Perſon*, but according as GOD*S extraordinary diſpenſations*, the preſent neceſſities, the Law of Common-juſtice, and the *Peoples* aſſent in *Parliament* made it expedient or not expedient; nor otherwiſe then the moſt prudent of this *Parliament* lately ſeemed to judge thereof. For, either way, a *Government* may be *good* or *evil.* The *United Provinces*, and ſome other *Commonweals*, have well enough ſubſiſted without a *Single Perſon*; yet the *Venetians* (the moſt flouriſhing *Commonwealth*, and of the longeſt continuance of any ſince *Chriſt*, have their *Duke* without any viſible diſadvantage; and the moſt famous *Commonwealth* of *Iſrael* had a *Moſes*, a *Joſhua*, and other Judges, who ſucceſſively exerciſed a ſingle *Authority.* Let that be conſidered, as alſo, that it is my *Principle* to uphold the *Power* which by GOD*S grace*, or *permiſſion*, is for the *time being* ſet over us; and that I may as much as in me lieth, preſerve the *Common-peace*, in a *prudential way*, until Gods *Probations* are determined, and his *ſecret will*, is made manifeſt. Let it therewith be conſidered likewiſe, that in all my *Addreſſes* to *Oliver Cromwel*, and in all things by me publicly or *privately*

written to him, or done for him, as the then *Supreme-Officer*, I had evermore a care, to offer unto his remembrance, and to other mens, that, the power permiſſively onely vouchſafed, was but *Conditional:* and, that if what was tacitely the *condition* thereof, were not by him perſormed, it would be at laſt the deſtruction of him, and of his *Family*, or of both, without repentance: and that likewiſe, the preſervation of the *Peoples* juſt *Freedoms*, both *ſpiritual* and *temporal* (being part of that *tacite condition*) was by me inſiſted upon, ſo far forth, as it might be done, in thoſe times, and to a perſon in his *place*, without making all that to be ineffectual which I principally intended: as would more evidently appear, if all thoſe *Caveats* and *forewarnings* were publiſhed which I exhibited unto him, and others in private to that purpoſe, without regarding how diſadvantagious it would be to my *perſonal intereſt*, as my affairs then ſtood, and which were not a little hazarded, and made more deſtructive by the boldneſs which I then aſſumed; who neither baſely flattered him, for my own ends, as many did, nor aſcribed any thing as due to him in the *Place* he poſſeſſed and exerciſed, but in order to the *Publick welfare*; and as he had been inſtrumental (at the *Peoples coſt*) in conquering thoſe for them, who had formerly deprived them of their *liberties:* For, I did only commend thoſe *Actions* of his, which were in themſelves commendable, without juſtiſying him in his *perſonal deſervings* as to the intention, otherwiſe then their outward appearances might induce me to hope of it; and, whether or no, he was really ſuch as he pretended, could be certainly known to GOD, and to himſeif only.

And, whereas, it may be yet further objected, that in ſome paſſages of thoſe *Poems* and *Diſcourſes*, which have been by me heretofore publiſhed or communicated in private, I have averred or implied that the Power of this *Parliament* was *neceſſarily interrupted*, in reſpect of us, and juſtly alſo in reſpect of GOD, whoſe *juſtice and mercy*, have had thereby the more evident *manifeſtations*; I do confeſs ingenuouſly that I was, and ſtill am of that *judgement*; and do believe by the little ſorrow, and much rejoycing, which generally appeared in the people both *well* and *ill-affected* thereunto at the time of their *Interruption*, that moſt men were then of my opinion: For, it was not only, undeniably evident, that many proceedings were then carried on to the infringment of *Common-right*, as well as to the multiplying of *private Oppreſſions*, by the prevalency of ſome *corrupt Members*, over-voting thoſe who were faithful to their *Truſt*; But, that a *Malignant party* among them, had alſo *brought* in, and were then continually *bringing* in, ſo many qualified like *themſelves* into their *Houſe*, and who were ſo induſtrious, either to break the *Army* by dividing it, or, by raiſing up another againſt it, that it would probably have reſtored the *Common Enemies* to their *ſubdued Power*, or brought all to a deſtructive *diſunion*, and *confuſion* among our ſelves. Therefore, GOD, in *juſtice* to the *one party*, and in *mercy* to the other, made uſe of that which was perhaps corruptly deſigned, by ſome, for their *own ends*, and converted it, to bring his *good purpoſes* to paſs; particularly to prevent this *Parliaments* being everlaſtingly deſtroyed, by ſome of its own *Members*; To give them and others, an extraordinary *experiment*, by their *Probations*, what they were in whom they confided; how little truſt there is in men exalted to honour, (how pious, how honeſt, or how mortified ſoever they are or pretend to be) and to humble thoſe who are now again reſtored, that, with thankfulneſs for his *double mercy*, in their *correction* and *reſtauration*, they may reforme in themſelves and others, hereafter, that which was amiſs heretofore. To thoſe ends, and for ſuch like, GOD, (as he did *Nebuchadnezzer*) drove them from the *Throne*, to live among the *Common-herd* until almoſt ſo many years as he was expelled; whereby, if they be not yet ſo humbled, as willingly to be remembred of it, to obſerve their former failings; to acknowledge with an *awful rejoycing*, theſe paſt *tranſactions*, and their preſent *mercies* and chaſtiſements, to GODS honour; & to be merciful to others, as he hath been to them; and at leaſt to excuſe me for what I have formerly and now written, with a good Conſcience, to preſerve my *Countries* peace, and their honour, without any purpoſe of diſhonouring them (as I hope they will underſtand it) then, not I *alone*, but all the *well-affected* of this *Commonwealth*, will be much deceived in their *expectations*: and we muſt ſuffer until GOD ſhall be pleaſed, to ſend us other *Deliverers*, or to deliver us himſelf: And, I do verily believe, that this *Government* as a *Commonwealth*, (or whatſoever it ſhall be,) will come to no happy, or proſperous *Settlement*, until it ſhall firſt do me juſtice, who have ſo long ſuffered, and been ſo conſtantly faithful thereunto; and

and till they have embraced alſo, the Counſel of thoſe neglected *poor men*, who have contributed, and may contribute *means* for their preſervation, who had elſe been, and ſhall be deſtroyed. This *belief* or *ſuggeſtion* (call it what you will) I cannot expel though my life ſhould depend upon it, and though I have long ſtrugled againſt it; as proceeding from a *ſelfiſh over-weening:* and the ejection of it, is the more difficult, becauſe, when it firſt poſſeſſed me, it entred upon this *occaſion*, which I will faithfully relate. I was many years paſt, (as I think other men have been during the trials of their patience) more curiouſly I confeſs, then became a *Chriſtian modeſty*, deſirous to foreknow, *what* and *when*, would be the concluſion of thoſe troubles which GOD had brought upon theſe *Nations*; and, my inquiſitiveneſs, received this anſwer out of my own heart: *Would ſt thou know the* ſucceſſes *before their coming, which GOD hath kept ſecret? Then, thus much, and by this* means *know it:* Thou in thine own *perſon, and outward condition, ſhalt be a* ſign *unto thy* ſelf, *what the event* will be, and when: *According as thou doſt externally proſper, ſo ſhall this* Government: *when thou art relieved by their* Juſtice *from thy* Oppreſſions, *they ſhall be, within a while after, delivered from their Confuſions; and when thou perceiveſt, they have left thee to be deſtroyed, be aſſured, that their* deſtruction, *will not be long after.* This may be only a *melancholy fanſie*; but, a ſhort time, will diſcover, whether it be ſo, or not; and GODS *will be done.*

Thus, I ſometimes buſtle with the world, that, ſhe may know I am not yet dead, though I do otherwiſe, look *ſhcepiſhly* (they ſay doggedly) upon my *Oppreſſors*, that, they may perceive I am ſenſible, how they uſe me; and though I am otherwhile a little ſurprized with a fit of *melancholy*, when I conſider what my *Creditors* and *Relations* do, or may ſuffer; yet, ſo little is my heart troubled in reſpect of my ſelf, that I would not change fortunes with any of them, when my condition is at the worſt, and their at the beſt; For, though they have broken my *Eſtate*, and crackt my *Credit*, if ever they break my heart (unleſs they break the Trunk, wherein it lies,) Ile forgive them. For,

Hæc mihi manent verba, perituro,	When I was young, theſe *Words* my *Motto* were
Nec habeo, *nec* careo, *nec* curo:	I, neither *have*, nor do I *want*, or *care:*
Et, Veriora forent, in futuro.	And, *Death*, will make them truer then they are.

Make uſe of theſe *hints*, as *opportunities* are offered, and as GOD, ſhall move your heart, who worketh out ſometimes, by as ridiculous attempts as this may ſeem, effects which could not be brought to paſs by a more likely means. *Saul* went forth to ſeek only his Fathers Aſſes, but found a *Kingdom*; and perhaps, I who at firſt, hereby intended no more then to be eaſed from my *perſonal Oppreſſions*, may find ſomewhat thereby at laſt effected, which will give motion to that which will cure all our *Publick Grievances*. GOD, I hope will incline this *Generation*, before it be too late, to do that which will be moſt for his *glory* and the *Common-ſafety*; which is an unfeigned execution of *Juſtice* and ſhewing of mercy, according to the *mercies* received; and, whereby only, that great breach, newly made, can be ſo ſtopped, that another *Inundation of bloud*, break not in upon us. That acceptable *Sacrifice of righteouſneſs*, will drive away thoſe *Judgements* which yet hang over our heads, and procure ſuch a *bleſſing* upon the *Parliament*, that it ſhall be enabled to ſetle a *Government*, which may preſerve both our *ſpiritual and temporal Freedoms*, inviolated, and from intrenching upon each other. A *little Frankinſence* ſincerely offred, appeaſeth *much wrath*; and perhaps, *one hour*, timely ſpent, to hear the Cauſe of a *private Sufferer*, ready to be deſtroyed, may be ſo acceptable, that it ſhall produce more toward a *ſettlement* in one *week*, then was effected in *two months* before; and their *Oyl* and *Meal*, ſhall be rather increaſed then diminiſhed, by making him a *little Cake*, out of that little which is left, if their *faith* be not more conſumed, then the *proviſions* in the *Cruze* and *Barrel*.

If there be any *Expreſſions* in this *Epiſtle*, or in any of my Papers relating to the *Grievances*, whereof I complain, which may ſeem over-ſharp; be pleaſed to conſider *how much I have ſuffred*, and *how long ſolicited*, without effecting any thing but an increaſe of my *Grievances*; and let that plead my excuſe: If any ſhall be offended, that I declare thoſe *Truths* (which many are not willing to hear of it) in ſuch *Language*, and in ſuch a *mode*, as is not uſual with *oppreſſed Suppliants*;

Let it be conſidered, that this is a time, wherein the deaf, dumb and blinde *Devils* which poſſeſs men, are not to be caſt out by ordinary *Charms:* and that, I am yet left in a worſe condition, then many of the *Commonwealths* moſt malicious enemies, *their guiltineſs excepted:* For, my *life* and *eſtate* being innocently taken away, would have been a *mercy*, compared to that *ſhame* and *vexation of ſpirit*, which my *Oppreſſions* have occaſioned at ſometimes, not only, by the ſcandalous upbraidings and importunities of my neceſſitous *Creditors*, and by the ſence which I have often had of expoſing my *deareſt Relations* to unſufferable wants and griefs; or by the indangering and looſing my *Credit*, as well as my *Eſtate*; But, alſo, by ſome *ſecret trials* of my *faith* and *patience* in concernments of a higher nature, whereof the world ſhall never know.

Thus much, being expreſt, for the reaſons aforementioned, and to eaſe my heart, by ordering into *words*, ſome part of thoſe many *confuſed thoughts*, which lay troubleſomely indigeſted within me; it hath made my condition ſeem to be more tolerable, then I thought it of late; and it hath ſomewhat quieted my minde, becauſe, this will partly anſwer for me, to many objections made in places, where I ſhall not be preſent to hear them: it may alſo ſave or recover ſome part of my *Credit*, by declaring to thoſe whom it may concern, that my failing a while the Expectations of my *Creditors*, proceeded not from any *diſhoneſt principle*, or purpoſed wrong, but from inavoydable *neceſſities*; and that it ariſeth not from any diſſatisfaction to the preſent *Government*, that I am not ſo ſerviceable thereto as I have been, and ſhould ſtill be, (notwithſtanding all former neglects) if I had been able.

I have ſomewhat more to adde, and feel a *Rapture* coming upon me, which will conſtrain me to declare, that which is more conſiderable then my *private Grievances*; But *Proſe* is not ſo proper to that ſubject, as *Verſifying*; and therefore, I will walk to the concluſion of what remains, upon my *Feet* in *Verſe*.

THough very *much*, and *long*, I have endur'd,
And, *deſp'rate Griefs*, muſt *deſp'ratly be cur'd*;
I, try no *extaordinary Courſes*,
Till ſtrong *neceſſity* thereto inforces:
For, though ſometimes, I feel ſo great a ſmart,
That, I am therewith pinched at the *heart*,
I, ſtill finde eaſe, within a little ſpace,
By *Patience*, well prepared with *Herb-grace*.
My *Genius*, lately mov'd me to this *Charm*,
(Which, if it doth no *good*, can do no *harm*)
And, therefore,* I thus prove it: GOD, *direct*
And, bleſs it, with a proſperous effect:
For, if what *over-hangs us*, at this time,
Nor *Prayers*, *Narrative*, nor *Proſe*, nor *Rime*,
Nor *Reaſon*, can incline this *Generation*
In *ſixteen years*, to *Juſtice*, or *Compaſſion*,
I, ſhall believe my days of *private mourning*,
Muſt, till another *Publick-overturning*
Prolonged be; or, elſe, till *I* ſhall have
A *Cure* for all my *Suffrings*, in the *Grave*.
However, (as *I* do) *I* will till then
To keep my *Claims* on foot, employ my *Pen*
Sometimes in private, to make Proof of thoſe
Who to the World-ward, have made *holy ſhows*
That either by their ayd, *I* may obtain,
What, *I* have long petition'd for in vain;
Or, that to men unborn, I may declare
How *mercileſs*, their *Predeceſſors*, were;
How ſhameleſly unjuſt; how may *ways*
GOD proved them; how many ſeveral *days*,
Weeks, *months* and *years*, he waited, to make tryal,
How long, they would defer that *ſelf-denial*
Which they had voted; and that, *times to come*,
May glorifie GOD, in the *Final Doom*;
Which, to the *World*, will openly be known
In greater *Judgments*, or, in mercy ſhown,
When our *three Factions*, parallel to them,
Which were the *Ruine*, of *Jeruſalem*
Have acted out, their *Parts*; and left the *Stage*,
To thoſe, who ſhall begin another *Age*.
GOD, is the ſame, in all his *Attributes*
(Whatere to him, our Vanity imputes)
And, juſt now, by the Eies of *Contemplation*,
I ſee a *mixed-Cup* in preparation,
Wherein, ſuch *Drugs* are blended, *ſharp* & *ſweet*,
As, for our preſent *Maladies* are meet;
By which, *I* geſs, what things may come to paſs,
As *Good*, or *Evil Counſels* we embrace;
And, *I* will tell my *Thoughts*, though being told,
I fear, they will be ſlighted as of old:
For, *I* confeſs, that which my *Soul* foreſees,
She ſees like him, who ſaw, *men walk like trees*.
The ruine of that BEAST, is now at hand,
Which doth as yet, the *HOLY-LAMB* withſtand;
And, he of late, hath ſo affrighted been,
Leſt, his approaching *Downfal* muſt begin
Among theſe *Nations*, that, with all his might
He ſeeketh means his *Vaſſals* to unite

Who

Who muſt aſſiſt him; and in ſecret wiſe,
He hath conveyed hither, in *diſguize*,
Thoſe *Locuſts*, which aſcended with a *ſmoke*,
Whereby, they unperceiv'd, *Diſguizes* took
Of ſev'ral *Forms*, reſembling many *Creatures*
Of diff'ring *Shapes*, and of as diffring *Natures*,
To hide their *Fraud*; *Theſe*, lately pow'r have had
By *Sorceries*, to make the people mad,
And, by fomenting *Diſcords*, to deſtroy (joy
The means, whereby, that *peace* they might en-
Which would preſerve them, & prepare a *path*
To that great *work*, which *God* determin'd hath.

For, though the *ſons of Belial*, do condemn
This *Power*, which *God* hath now ſet over them,
Becauſe, in *outward ſhew*, no ſuch effect
Is like to ſpring, from thence, as they expect;
Yet, ſhall the *Power* (againſt which many *prate*,
And *raile*, and *write*, maliciouſly of late)
Henceforth, from Violence, protected ſtand,
And be deſtroyed by no mortal hand
Except their *own*; and, till they ſhall in heart
From juſt and pious *Principles* depart:
But, either quite deſtroy, or foil all thoſe,
Who, them, in their *Authority* oppoſe.

Yea, though, thoſe *Interruptions* they have had,
Whereby, they are not, *now*, ſo able made
As they *may be*, when *time*, adds thereunto
Compleatneſs, for the *work* they have to do:
They are, all that's *remaining at this ſeaſon*,
Conducible thereto, in *humane Reaſon*;
And, what to diſadvantage them, doth ſeem,
May give them, at the laſt, the more eſteem.
The more contemptible, they now are thought,
The more diſhonour will on them be brought
Whom they ſubdue. If, they be *poor*, and *weak*,
The louder, to his *glory*, will that ſpeak
Which, he, by them effects, who foils *proud Kings*
And *mighty Foes*, by deſpicable things.

This, is the *power*, whereto we ſhould adhere;
And, though to many men, it doth appear
Both by deficiency of *Members* lame,
(And, ſome, ſtill to retain, who do it ſhame)
'Tis *GOD's Reſerve*, to ſave us from *the Curſe*
Which we *deſerve:* and we ſhould make a *worſe*
(As we are qualifide) if, he, now ſhould
Permit things to be done, as many would,
Who know not, what ſome underhand intend,
That make *fair ſhews*, their *Freedoms* to befriend.

GOD, hath like *Daniel* in the Lyons Den
Them, from the beaſtly rage, of brutiſh men
Preſerved hitherto, (ee'n, when to me
It ſeem'd impoſſible, they ſafe could be)
And, this not for their *righteouſneſs* was done;
But, meerly for his *mercy ſake* alone,
That, thoſe *few*, who their *truſt* in him repoſe,
Be not inſulted over by their *Foes*.
For, in them now, the ſafety doth conſiſt
Of ev'ry juſtly-claimed *intereſt*,
And, of each perſon, who ſeeks not to do
Thoſe things, that are deſtructive *thereunto*;
Or, to *himſelf*, by breaking of that *peace*
Which tendeth to our *gen'ral happineſs*.

If to make up this *Repreſentative*
There do remain but *forty men* alive
Of all thoſe perſons, which all *England* thorow
Should repreſent each *City*, *Shire* and *Burrough*,
If they be perſons principled aright,
Who in the fear of GOD themſelves unite,
They ſhall perform the *work* that's to be done,
As if of their *full number* wanted none:
Nay, better, though among them there be ſome
Who to that *work* deſtructive would become.
That *number*, them, doth lawful conſtitute
By *Cuſtome*, and for Action doth repute
Sufficient (whilſt together they ſhall ſtay)
Though all the reſt abſent themſelves away,
And to exclude all, who offenſive are,
Though, one half of their *hands* and *eyes* they (were.
They are *eſſentially*, as fully *free*
To all *Intentions*, as they need to be,
Or can be now made, without extirpation
Of that, which is for *common preſervation*,
Made lawful, by a *Law* confirming more
True, *Soveraignty*, then any heretofore;
Ev'n by a *ſentence*, for this *Commonweal*.
Decreed by him, from whom there's no *appeal:*
And all the *Arguments* which I have yet,
Heard or peruſed, to invalid it,
Are ſo infirm, ſo frivolous and vain,
That, whilſt it here, a *Being* ſhall retain,
I'll add thereto, my *help*, to make them ſtrong,
Whether to me, they ſhall do *right* or *wrong*.
Which *help*, though chiefly it, conſiſts in *words*,
Will ſometimes be as uſeful as their *ſwords*,
Unleſs deſpis'd: And, if they can believe (give
What will be ſaid, ſuch *help*, this *Charm* will
Though it begins with *terors*. Mark it well:
For, 'tis a *helpful* and a *lawful* SPELL.

The *Drums* are beaten up. The *Trumpet* founds
Alarums, threatning future *Deaths* or *Wounds*.
That *Grand Conſpiracy*, which was foretold
And typifi'd, by *Iſr'els foes*, of old,
Is forming up a *Body*, to prevent
What may ariſe out of this *Parliament*;

Aſhur,

Aſhur, and *Ammon*, *Amaleck*, and *Tyre*,
Yea, *Earth* and *Hell*, againſt them, now conſpire.
Their *Foes*, from all parts, do begin to cluſtre,
Gog, *Magog*, and the *Man of Sin* do muſtre
Their *Forces* up. In their own *boſome*, lies
An *Ambuſh* too, of dangerous enemies;
And, nothing gives me ſo much cauſe of fear,
As, that, which may lye hid in ſecret, there.

Yet that *fear*, is ſurmounted far by *Hope*,
Which, hath unto *deſpairing* ſet a ſtop: (ſpring
For, they are that *ſmall Remnant*, whence may
Thoſe *Armies*, of our *everlaſting King*,
Which will ſubdue the *world*, and ſet his *Throne*
Upon the ruines of great *Babylon*,
IF, they deſert not, what they have profeſt,
And, in his favour, loſe their intereſt:
That IF, remembring (left before the I,
We ſet the F, and cry aloud, Oh FI)
Let them be mindful, in *humiliation*,
That this *year*, is their laſt *year* of *Probation*;
And of all *willful failings*, now take heed,
Leſt worſe things, then befel them, do ſucceed.

Let them take courage alſo, and not fear
What, they ſhall either *ſuffer*, *ſee*, or *hear:*
For, he that ſaves by *few*; the *wiſe*, befools,
Defeats the *ſtrong*, and works with any *tooles*
Reſideth yet among them; and will never (vor.
Forſake them, whilſt they do their beſt endea-
That, ſo it may be done, let them ſtill minde,
Both what's *before them*, and what *lies behinde.*
Let them remember, *He that ſtands may fall*,
That, ev'ry *promiſe* is *conditional*;
And, that, GOD's *promiſes*, will be to *them*
Perform'd, as they to *others*, and to *Him*
Perform their *promiſes:* for, though this wrong
He pardons oft-times, and forbeareth long,
There is a *ſet time*, which now draweth near,
In which, he will, no longer, ſo forbear. (him,

Let no man ſlight theſe *Cautions*, though by
Pronounced, who may deſpicable ſeem:
For, in theſe days, it often comes to paſs
That, GOD, ſpeaks, (as to *Balaam* by his *Aſſe*)
To *wiſeſt men*, by thoſe whom *Fools* they deem;
To *Kings*, by perſons that *ignoble ſeem*;
And, if their *Wills*, as wilfully as he
They ſhall purſue, like his, their *End* ſhall be.
This *Power now ruling*, raigns by God's *Commiſ-*
Yet, not without a *fore-premis'd condition:* (*ſion*;
For, by *unrighteouſneſs*, it ſhall not ſtand,
Though it were as the *Signet* on his hand. (ter,
If, they themſelves with *outward waſhings*, flat-
And ſhall not cleanſe the *inſide of the platter*;
If, thoſe defects of *Juſtice* and *Compaſſion*
Which lately brought *Confuſions* on this *Nation*,
Be not forthwith repair'd in ſome degree,
(As means by *GOD*'s grace, will vouchſafed be.)
And, if a *Model* truly Genuine,
This *Auguſt ſixteen hundred fiftynine*,
Be not conceiv'd, and *fully born*, before
The time, exceeds the end of *nine moneths* more,
With all the *eſſential parts*, of ſuch a *thing*,
As may receive a timely perfecting,
(To qualifie that *Rage*, which may *increaſe*
The *Breaches* made into the *Common-peace*)
Then, all that this *Power*, thenceforth can en-
Will either be a *nullity* for ever; (deavour,
Or elſe, a *further'rance*, to that horrid *pother*
Which will make facile entrance for another
Oppreſſing hand, that, will but *Juſtice do*
So far, as *Vengeance* doth amount unto.

Hear this with patience; altho ſpoke by me:
Conſider well, if thus it may not be,
All ye, whom it concerns: For *Iſraels Rock*,
(Who hates requiting *mercies* with a *mock*)
Hath ſaid, that he muſt rule with *Righteouſneſs*
Who doth ov'r men, a *ruling power* poſſeſs;
And, we have felt, that *Piety* is vain,
Unleſs therewith *morality*, doth raign.

But, all may yet be well; unleſs, the *Beaſt*
With *many heads*, mars their own *intereſt*
By *ignorance*, or wilful *diſobeying*;
Or elſe, our *Truſtees* (by our truſt betraying)
Fail in performing, at their *promis'd day*,
That, which is hop'd for, and for which we pray.
Moſt awful GOD! who when this world was made,
Gav'ſt that a Being, *which no* Being *had:*
Whoſe Wiſdom, *from a Chaos made of nought,*
All things into a perfect order *brought*;
And, by thy Word, eternally Divine,
Didſt out of Darkneſs, *cauſe the* Light *to ſhine*;
Enable thoſe, who have the preſent Power,
To act, what will be for their Weal and our.
And now, Oh all ye people of *this Land,*
At their need, aide them, with a liberal hand
And loyal heart, to act for your avail:
Let not the fault be yours, if they ſhall fail:
Lay all your Animoſities *aſide,*
For, though to them diſhonour may betide,
The Conſequence thereof, will make you ſorry:
Their ſhame, *will be the ruine of your glory.*
If, otherwiſe it happen, what ſucceſs
May follow, 'twill be needleſs to expreſs,
And, to prevent it, *I*, thus often, here, (were)
Adde this word *IF*, (which elſe leſs needful

For,

For, great will be our ſorrows, when they ſhall
Unmindful be of that *conditional.*
We many ways lye open to perdition;
And, GOD, hath *Magazeens* of *Ammunition*
Enough, to puniſh, all *Offenders*, either
Singly; in *parties*; or elſe, *all together*
As he ſhall pleaſe: yet, he vouchſafes a *ſhow*,
Of ſuch things, as he probably may do;
That, we, our *wills*, and *practiſes* may bend
To act with *Him*, in what he doth intend.
Thoſe *Judgments*, may not all at once enſue,
Which may be fear'd, and will be juſtly due;
For, *GOD*'s *Long-ſuffering*, ſhall perhaps once
Juſtice with *Mercy* mix, as heretofore; (more
And, prove us, by a *means*, that ſome abhor,
And, other ſome, have madly longed for.
We have a *Grand-Foe*, whom he laid aſide,
And, will *reſerve*, till he hath fooliſi'd
Their *Expectations*, who forgetful grow
Of what they ſuffer'd, but a while ago:
And, as he ſhew'd how miſchievous a thing,
The *Jews* deſired, when they crav'd a *King*,
By granting of it: (that, they might perceive
By *feeling*, what they would not elſe *believe*)
So, by the like *Experiment*, perchance,
He'll once more, cure this *Nations* ignorance:
Becauſe, the gracious *ſentence* by him given
On their behalfs, within the *Court of Heaven*,
Hath been by them deſpiſed, and contemn'd,
By ſiding with the party, there condemn'd.
Good *GOD!* how dare ſuch *Traytors* to pretend
Their *Countries Laws*, and freedoms to befriend?
What *Humane Law*, or *Power*, will ſuch as they
With Conſcience, or due Loyalty obey,
Who diſobey Thine? Juſtifie thy Foes?
Thy awful *ſentence*, wilfully oppoſe?
And, either will have *him*, to fill the *Throne*,
VVhom Thou haſt thence ejected, or elſe none?
This *Provocation*, may thy *Juſtice* move
(By ſome enlargement of his *Chain*) to prove
How fit, for what he claims to be his own,
That *Out-caſt*, is by thy *Corrections* grown.
At that time, (if, it poſſible ſhall be
That ſuch a time, may be vouchſaf'd by thee)
If, he, unfeignedly himſelf reſigne
To that *Courſe*, which thy *Providence Divine*
May dictate, to compleat an *Inſtrument*
For ſettling ſuch an *equal Government*
As by thy Laws, and by the *Laws of Nature*,
Belong'd of old unto the *humane-Creature*,
And, will conduce unto the *Common-good*,
VVithout expence of *Treaſure*, or of Blood;
A *Bleſſing* might ſucceed unto theſe *Nations*,
Beyond our preſent hopes and expectations:
And, they, who now are plotting to make voyd
Thy *purpoſes*; would ſee their *own* deſtroy'd.
Then, ſhould the *glorioufl work* be brought to (paſs,
That ever for mans good, deſigned was;
And, *way* made, for that *Kingdome*, which their (pride
Doth, as a meer *Phanatick Dream* deride;
And which, ſome *Saints*, too, (who in *faith* attend
The coming of it) much miſapprehend,
By fanc'ing things, which greatly inconſiſt
VVith ſuch a *Kingdom*, as is that of *CHRIST.*
VVhoſe *final Conqueſts*, not a *Carnal-Sword*
Muſt make; but, that *two-edged one*, the *Word*;
Ev'n that *victorious Inſtrument*, the *Truth*,
VVhich doth proceed out of his *ſacred-mouth.*
And, they, whom he doth arm againſt his *Foes*
VVith tother *Sword*, are but in place of thoſe
By whom the *trees* & *ſtones*, were feld & ſquar'd,
VVhen matter for the *Temple* was prepar'd:
Partly by *ſervants* of the King of *Tyre*,
(Who wrought not for *God*'s *honor*, but for *hire*)
Partly by *Solomons*; who did intend
Their labours, to a far more noble end.
If, *he premiſed*, ſhall have an intent
This way to act; and ſuch a *ſettlement*
Can bring to paſs, as may *preparatory*
Unto the *Kingdom of Gods Grace and Glory*
Appear to be; he, thereby ſhould attain
More *honour*, then to repoſſeſs again
The *Kingdoms* loſt, and to have thereunto
Annexed, three times thrice, as many moe:
For, then, that *Roman-Monarchy*, whoſe date
From her *full-growth*, with His, who ſprang from (that
Seems numb'red, to the ſet time of their *falls*,
In that ſum, which her proper *numerals*
Make up (when ſimply joyn'd in numeration
According to their worth in valuation,
Reck'ning from that year in which CHRIST (was ſlain,
And in which, *Rome* did to her height attain)
Should fall by his ayde; and win him a ſhare
In that, which for thy *Saints*, thou doſt prepare;
And *I* do wiſh he may (by ſhunning that
VVhich hazards it, before it be too late)
Be partner in that *honour*, if it be
No bar, to what determin'd is by *Thee.*
He, might, then, poſſibly ſurvive to view
How far forth my *Conjecture* will prove true,
VVho,

Who (finding that the length of *Satans chain*,
And of the time in which that *BEAST* muſt raign,
Are, as they ſhould enſue ſucceſſively,
Summ'd, in M. D. C. L. X. V. and I,
Which takes in every *Roman numeral*)
Do geſs the *time*, when *Babylon* ſhall fall;
Will yet be forty years, or thereabout.
In which account, although I may be out,
Of this I'm certain; that it ſhall not ſtand
Beyond thy *time*, and that thy *time*'s at hand.
But, ſhould *God* (unto whom alone'tis known,
What *ſpecial mercy*, ſhall to him be ſhown)
Vouchſafe to prove him, and he then contemn
That *Courſe*, which *Juſtice* will propoſe to him,
As probably he will, and covet that,
Which was by others, lately aimed at.
If, he ſtrive, to eſtabliſh ſuch a *Throne*
As his *forefathers* lately ſat upon;
He, may prolong the *Judgements*, and the *wrath*
Which, on theſe Iſles, God's *Angel* poured hath.
He, may be vexed, and inrag'd like them
Who, when they ſhould *repent*, do but *blaſpheme*;
As many now do, and as 'twas foretold (would.
That (when GOD'S *wrath*, was poured out) they
He, may defer the *mercies*, which appear
To many of the *Saints*, approaching neer:
But, nothing better can be hoped from
That *Kingdom*, which his *Party* prays may come,
Or from *himſelf*; till we more cauſe have got
To truſt him, then his falſhood to the SCOT
May promiſe; or, their *Tutorings*, from whom
He, fraighted, with *ill Principles* may come.
Almighty God (ſhould he be pleas'd to prove
Can ſuddenly deſtroy him, or remove him (him)
If he, when re-admitted, tyranniz'd,
Or, from what he profeſt, apoſtatiz'd:
He, that can make the worſt thing ſerve his ends,
As well as that, which to his pleaſure bends,
May make what *proofs* he will: But, we who know
No more, then what *time*, and *events* do ſhow,
Muſt Act as *Reaſon* dictates: Elſe, we ſhall
Or may be ruin'd, by what will befall.
If we well weigh what hazards they will make
Who, to keep tame that *Lyon* undertake,
Wch from the *dam* hath liv'd wild in the *wood*,
And been a long time fed with *humane-bloud*,
And alſo, what a *charge*, and what a *pain*
It is to keep him always in a *chain*.
If, we heed well, what *Plagues unſufferable*,
It threatens, hither to admit the Rabble
Of *Malecontents*, which that *ejected King*,
Would with him, by his re-admiſſion bring;
How much, thoſe will deceive their expectation,
Who are moſt zealous of his *reſtauration*;
And, that, our *charge*, our *dangers* & our *trouble*,
They will in likelihood, much more then dou-
Rather then make our *miſeries* the leſs, (ble,
Or, bring with them, a *ſettlement of Peace*;
Theſe, & ſuch things conſider'd, we, are more
Then *mad-men*, if we him again reſtore;
Unleſs, GOD ſends him for a *puniſhment*,
Or makes him ſuch a *real penitent*
As was *Manaſſes*; whereof, we yet have
No *ſigns*, nor ſo much faith as to believe
So great a *Miracle*, when there is nought
To us appearing, why it ſhould be wrought.
I, write not thus (and, GOD, ſo proſper me,
As this is truth) that, he debar'd ſhould be
From ought, which for his weal might be en-
(joy'd;
But, that, my *Countries* weal be not deſtroy'd.
I am no *Foe* to him, becauſe that ſo
He is to me; but, as my *Countries foe*,
Or, one, who ſeeks unjuſtly to become
Poſſeſt of that, which GOD debars him from;
And, I believe, (whatere he, may ſuppoſe,)
Scarce one man in a hundred, among thoſe
VVho, now his *cauſe*, or *him*, ſeems to befriend,
Doth it, for any conſcionable end,
Or love to him, ſo much, as out of hate
To thoſe, who now poſſeſs the *Chair of State*,
Through hate, or *Envy*; or, in hope that they
Shall by a change, be profited ſome way:
And that the moſt part, mov'd through *levity*
Neither conſidring, what *they do*, or why
They ſo would have it, only, ebb and flow
According as the preſent winde doth blow:
For, moſt of theſe are but *deluded Fools*;
Men, from malignant *Families*, or *Schools*
New come; or, elſe, of *deſperate Eſtates*,
Or, of *crackt Credits*, or of *crackt brain'd-pates*;
(Or, ſuch as live by *vanity* and *ſin*)
Who, moſt deſirous are to bring him in.
And, I believe, that all men, whom he draws
To joyn with him, ſhall periſh in his *Cauſe*.

Tho ſome, (whom we know *liers*, and intend
To cheat us,) very much of late commend
His *manners*, praiſe his *meekneſs*, magnifie
His *Chriſtian Patience*, and his *piety*;
And have induc'd ſome *honeſt men*, to hope
He is not ſo vow'd *vaſſal* to the *Pope*
As we have heard: yet, they who find the *fraud*,
And purpoſes, of thoſe who him applaud;
As

(As alſo, whereunto they, are inclin'd,
Who *publiſh this*,) are not become ſo blind,
As not to ſee the *bottom*, and the *end*
Whereto their *words* and their *endeavours* tend.
And, theſe (not without cauſe) are much afraid
A *Wolf*, may in a *Lamb-skin*, be araid.
Theſe fear, that from the *Skarlet Strumpets* Cup
He, and his *Party*, have ſuch *dregs* drunk up,
That, they are now in thoſe *Diſtemperatures*,
Which renders them incapable of cures;
And, ſo much, with thoſe *vanities*, beſotted
Whereon moſt *Princes* of the earth have doted,
That, *theſe*, when their hopes, are at height, will (feel
(Like ill-wrought clay, upon a *Potters* wheel)
Themſelves, to durt be crumbled in the *making*;
Or, crack, and break to pieces, in the *baking:*
And, that, whatere the *Peoples* dotages
May promiſe, there will be no hope in theſe
Or in their *Prince*; unleſs there may be given
A teſtimonial of their change from heaven:
Nor, will it be for our advantage, then,
Unleſs, we alſo, be reformed men.

How, GOD, of *him*, or will of *us* diſpoſe
Is kept in ſecret, and he, only knows:
But, whether, he ſhall better be, or worſe,
(Likely to be a *bleſſing*, or a *curſe*)
He, neither is ſo *good*, nor yet ſo *bad*,
But, *he*, or *ſuch another*, will be had
As we demean or ſelves. Such, as are *we*,
Such, ev'ry way, our *Governours* will be.
For, GOD, gives ev'ry *People*, as their dues,
Such men to be their *Princes* as they chuſe;
And whether, *good* or *bad*, puts them together,
To be a *curſe*, or *bleſſing* to each other;
Till them from their *allegiance* he ſhall free,
As their *demerits*, or their *merits* be
Relating to themſelves, or unto him,
That is the *Soveraign* over both of them.

Ah! were this *Generation*, but as *wiſe*
As compleat, in their martial *Bravaries*;
Or, but as *meek*, as they are *wiſe in ſhow*,
And *knew* as well, the things *they do not know*
As thoſe they do; and could more lay aſide
Their *avarice*, their *ſelfneſs*, and their *pride*,
Which bar them from the *knowledge*, & the *love*
Of that, which would their beſt *expedient* prove:
They would begin, their failing more to mark;
Find how they grope, and ſtumble in the dark,
And, GOD, would give them *open eyes* to ſee
How, and whereby, their *peace* might ſetled be;
And that the *Courſe* whereby they thought to (flouriſh
Is but a *by-path*, to their ways that periſh.

As we are yet, our ſtruglings be in vain,
To caſt our *burthens*, and ſhake off, our *chain:*
We do, but, when one ſide, doth ſcorch & burn,
The other ſide, upon the *Gridiron* turn:
Or, ſhall but leap, (do whatſoe'er we can)
Into the *Fire*, out of the *frying-pan*;
Till, we our duties, better think upon
To GOD-ward, then we hitherto have done;
Until more generally, we do obey
This Power, which over us now beareth ſway;
Till alſo, they make good the expectation
Conceiv'd, ſince their *additional-probation*;
And, till among theſe *Nations*, here be ſeen
A greater *change*, then hitherto hath been.

But, what *change* can here be, to ſet all right,
But ſuch a *change*, as muſt deſtroy us quite,
And make all new? unleſs, the *change* be made
By him, from whom, all things their *being* had?
Or, ſome *expedient*, or *reſerve* be found
Like that, made uſe of, when the *World was* (*drown'd?*
For, moſt among us, are grown ſo deprav'd,
That, very few, can to *Good uſe* be ſav'd.
Their *wiſdom*, *power* and *wealth*, moſt men im-
The *welfare* of each other to deſtroy. (ploy
The *Common-people*, do not underſtand (in hand;
Thoſe things, which GOD, and *men* have now
And, give aſſiſtance to *rebellious Forces*,
By *railings*, *imprecations*, *skoffs* and *curſes*,
Inſtead of *Prayers*; and, ſo miſ-believe,
That, now, no Charmer, can them undeceive.
So harſh and general a *Diapaze*
Of *diſcords*, in no *Climate* ever was
Since in *Jeruſalem* the *triple-faction*
Foremention'd, wrought incurable *diſtraction.*
No *People* ever were ſo blinde, ſo giddy,
So vain, ſo falſe, mad, fooliſh, and ſo heady,
But, where a ſad unparallel'd *confuſion*
Threatned to bring a terrible *Concluſion.*

They, like to *Sampſons* Foxes, from each other
Turn heads; but, are united ſo together
With *Firebrands*, by their tails, that, as well they
Who run the ſame, as they wch thwart their *way*
Deſtroy the *Cornfields* thorow which they run,
And, meet with greater miſchiefs then they ſhun

He, that oppreſſeth, doth of thoſe complain
Who, do apparent wrongs by him ſuſtain;
And, oft, finds means to tell ſo ſmooth a tale,
That *innocence* is daſht againſt the wall:

He, that the *truth*, nor loves, nor tells, nor (teaches,
Writes, fights, pretends, yea, pays, and prays, and
As if he did profeſs it without guile; (preaches,
Yet, is a *friend* to *falſhood*, all the while.
*S*ome, without *honeſty*, the *truth* profeſs,
Some, hold the *truth*, but in *unrighteouſneſs*;
And, twixt theſe *two*, (as they the *power* divide)
CHRIST, and moſt *honeſt men* are crucifide.
With *Tragedies*, they make their *Party* glad,
And, joy in that, for which *good men* are ſad.
They love no *news*, like that which breedeth (*ſtrife*,
Lies, (as if they were nouriſhments of life)
They feaſt on; and at them, who their *untruths*
Diſown, they ſtorm, as if then, from their mouths
The bread were ſnatcht: yea, when they know (them falſe,
They love to tell, and hear, *ſeditious* tales,
By which the *Common-peace* may be orethrown,
Although thereby, they quite deſtroy their own,
And multiply thoſe *burthens*, which, they lay
To their *Charge*, who, had took them elſe away;
Or, if not hindred in their *enterprize*,
By *malice*, *falſhood*, and *Apoſtacies*.
Their ſlandrous *Tongues*, and *Pens*, whom (wound they not
Save him that is *unknown*, or elſe forgot.
They ſkoff, and jeer (not *wickedneſs* and *folly*,
Wch may be jeer'd) but things that are *moſt holy*:
And, ſince *times round began*, no humane eyes
Did read ſo many curſed blaſphemies,
So much prophaneſs, and ſcurrility,
Or ſuch impure and filthy ribaldry,
As in this *Iſle*, hath in ſo little ſpace,
Been publiſh'd, to our *National diſgrace*.
But, what can more from thoſe expected be
Who think none but *licentious men* are *free?*
And, whoſe ambition, more affects to have
The freedom of a *Beaſt*, or of a *Slave*,
Then that which both by *nature*, and by *grace*,
Belongs of right, unto the *humane race?*
Like *earboar'd ſlaves*, (who, *bondmen* have been (made
So long, that, when their *freedom* may be had
They ſlight it) ſo do theſe; and, as conceiving
There were, no poſſibility of *living*
In this *world*, (or hereafter to be ſav'd)
Except they ſerv'd a *Tyrant*, and were ſlav'd;
They, now rebelliouſly, a *Captain* chuſe
To lead them back to *bondage*, like the *Jewes*;
As if it were deſigned by theſe *Nations*
To be like them, in all their *deviations*.

Oaths, againſt *Oaths*, and *Covenants* are took,
Fitter to be repented of, and broke
Then to be kept; and, *Piety*, they make
A *ſeeming warrant* to infringe and break
That which obligeth all mens *Conſciences*,
And, wherewith, nor GODS Laws, nor *mans* di-
Thus, at this preſent, conſtituted is (ſpenſes,
This *Nation*; and, what *change*, muſt mend all
Oh madmen! (if ye are not ſo bereft (this?
Of reaſon, that among you none is left)
Be you your ſelves the *Judges*, if I lay
That to your charge, which is not as I ſay.
Or, whether I dar'd ſay it, in a time
*S*o wicked, without warranty from him,
Who, in this *ſad day* of our *Viſitation*
Inclines me to it, for your *preſervation*.
To cure theſe *Frenzies* for his *future glory*,
GOD, is preparing a *New-purgatory*,
To purge what may be purged from the *droſs*,
That, of the *Pure Gold* there may be no loſs.
The *Judgements*, now beginning, ſhall go *round*,
And *through* theſe *Iſlands*, till all thoſe are (found
Who have been falſe, in that which they profeſt
To GOD, or to the *Publick-Intereſt*.
From *houſe* to *houſe*, from *man* to *man*, they ſhall
Proceſſion make, till they have ſeiz'd on all.
All ſhall be proved, whether poor they be
Or rich, or, of a high or low degree,
By *outward*, or by *inward fiery trials*,
Till they are brought to real *ſelf-denials*
Twixt GOD and them, through *mercy* to repent
Their *failings*; or, to outward *chaſtiſement*.
Thoſe, who ſhall in this *Iſland*, ſcape his hand,
Vengeance, will ſeize on, in a *Forraign-Land*:
The Foes of *Peace* among the *Common-rout*,
A *Peſtilence*, or *Famine* ſhall root out.
They, who have ſhuffled from the *Souldiers fury*,
*S*hall fall into the *mercy* of a *Jury*; (hope
And, when they, from the *Sword*, are in ſome
To hide; ſhall then be hamper'd in a *Rope*.
The *miſchiefs* they have ſhunned in the ſtreet,
Within a *ſecret Chamber*, they ſhall meet.
Thoſe men, whom nothing *publickly* purſues,
Their *Conſciences*, in *private*, ſhall accuſe;
They, who immovably do think to ſtand,
Shall fall, without the motion of a hand;
And when the things they *fear'd*, cannot annoy (them
That, which they *ſleight*, and *fear not*, ſhall de-
(ſtroy them.

Exceeding

Exceeding dreadful, during ſuch *probations*,
Will be the many *ſuff'rings* of theſe *Nations*,
Except thoſe days be ſhort'ned, or GOD, ſhall
Enable to ſuſtain what may be fall.
For, that, which now is coming to the *Teſt*,
Is not, alone, the *peoples intereſt*,
As, what was lately controverted here
Betwixt *them*, and deceaſed *Oliver*;
Or, *him* and *Stewart:* or, a thing ſo vain
As now, the *Dane* and *Swede*, or *France* & *Spain*
Are ſtriving for: But, whether *good* or *evil*;
CHRIST, or the *Man of Sin*, GOD, or the *Devil*
Shall have the *Soveraignty*; and wo to thoſe
Who ſhall, that *righteous intereſt* oppoſe,
Which is to be decided, when the day
Shall come, to ſet their *battels* in aray.
But, *'tis already come*; at leaſt, ſo nigh
As to be ſeen by *Contemplations eye.*
Tis come; and, (though not, as 'tis miſconceiv'd
By thoſe, who have a *Throne* for CHRIST con-
(triv'd,
As carnal as that is, which now muſt fall)
It will ere long, be viſible to all, (eyes,
Who have that *eye-ſalve*, which may help their
To ſee *Truth* ſhining through *dark myſteries.*
The *Banners*, of both *Parties* are diſplay'd;
Both their *Militia*'s, are in part aray'd;
The *ſouldiers wages*, on both ſides is known,
The *ſecret word*, on many is beſtown:
And, not one *Promiſe* doth to me appear
Of an eſcape, from that, which men may fear,
Save, as in their *Probations*, they make good
Their charge, (though to the looſing of their
(blood
If need require) with truſting to that *grace*,
Which, neither *Is*, nor *ſhall be*, nor ev'r *was*
To any wanting, who did not refuſe it,
Nor when it is received, ſhall abuſe it.
But, what will follow, can alone be known
To *them*, on whom that *grace* ſhall be beſtown;
Or, by th' *Events*, of thoſe *Contingencies*,
VVhich from a *juſt progreſſion*, will ariſe;
And, muſt, the *ſteps-probationary* be
To that, which is GOD's *abſolute Decree*;
For, whoſe accompliſhment, I will attend
Till that time comes, or, till my life ſhall end.
Here, I had ended; but it fares with me
As with him, who, again ſhall never ſee
Thoſe he departs from; and would leave be-
(hind him,
Somewhat, to make them, otherwhile to minde
(him.
Thus, would I do; or, rather, if I may
Make others minde *themſelves*; & what this day
Seems drawing nigh. Oh, let him, with regard,
That ſpeaks for you, (not for himſelf) be heard.
Let *him*, Oh *Englands Repreſentative*,
Who, now, hath but a little time to live,
(And, fain would *write*, or *ſay*, before he dies,
That, for thy *Weal*, which thou ſhouldſt not
(deſpiſe)
Let him this once be heard, with that reſpect
Which may produce a *rational effect*,
Leſt, all thy *Conſultations*, *Coſt* and *Pain*,
Do prove at laſt, to be beſtow'd in vain.
To *him*, who to your *ſelves*, did you reſtore,
Your *ſelves* reſign, more now, then heretofore;
And, ſeek not, like your tyrannizing *Kings*,
At this time, to contrive and ſettle things
More for your *ſelves*, then to advantage thoſe
Who, truſt in you, for better ends repoſe;
Or, to advance your *Freedoms*, more then their
Juſt Rights, for whoſe ſake, they conferred are.
Let not *him*, ſuffer more, who ſhall accuſe
For *breach of truſt*, then they who *truſt abuſe*,
As heretofore: For, there was once a time
Wherein, to charge a *Member*, for a crime,
Was proſecuted with a greatet zeal (*weal:*
Then his *Guilt*, who, then wrong'd the *Common-*
Ev'n when to *Stangate*, yea, (ſome ſay) well nigh
To *Lambeth-houſe*, the *People* heard them cry,
'Tis for a MEMBER: and preſerv'd was he
VVithin that *Houſe*, who ought expel'd to be:
And, all the *mercy*, to th' *Accuſer* ſhown,
VVas, to be kept a Pris'ner in his own.
But they who did it, were by *Providence*
Caſt out; GOD keep all ſuch, for ever thence.
Conſider whether there do not, as yet
To your own knowledge, men among you ſit
VVho much obſtruct the *mercies*, GOD intends,
And, your progreſſion in thoſe righteous ends
VVhich you propoſe. (I mean not any one
VVho erres through *humane Frailty*; For, then
(none
Should be excus'd) but ſuch as do tranſgreſs
Through Envy, and malitious wilfulneſs;
Or ſuch *Preſumers*, who, as *Achan* did,
Took *Gold* & *rayment* (things, that were forbid,
On danger of a Curſe) ſuch as bereave
The *poor* of their ſubſiſtence; or deceive
The *Commonwealth*; and whom their *Avarice*
To other things unlawful did intice,
VVhereby oppreſſed Innocents are wrong'd,
And Juſtice to their ruine, is prolong'd.

Conſider, what may be the ſad event
VVhere any ſuch as theſe, are prevalent;
And, if you find ſuch, and deſire to thrive,
To them, in time, their due demerits give;
For, why, by palliating of their guilt,
Should your blood, like the *Benjamites* be ſpilt,
VVho brought on their whole *Tribe*, a wrath di-
(vine,
For murth'ring but one *Levites* Concubine?

Conſider, when your *Pardons* were beſtown,
VVhether it were not for ends of your own;
More to ſecure your ſelves, or to befriend
The *Nations Foes*, who on your *Grace* depend;
Or, otherwhile, becauſe, you durſt not do
That *Juſtice*, which you were oblig'd unto,
Much rather, then ſincerely to expreſs
Your love to *mercy*, and to *righteouſnefs:*
If ſo, you finde it; then, betimes lament
Your *failings*, and effectually *repent.*

Conſider, if, when we, to pacifie
The wrath of GOD, a day ſhall ſanctifie
In *Faſtings*, or *Thankſgivings*; whether, he
Can pleaſed with thoſe *ſacrifices* be,
Which coſt us, nothing, but to ſpend a day,
(And formally, to paſs ſome hours away)
In *Emptineſs*, or *Fulneſs*; or, to hear
Thoſe ſins reprov'd, which, we will not forbear;
Yet, not to leave behind us, till the morrow,
One ſymptome, of true *thankfulneſs*, or *ſorrow?*
Had it not then been fit, to lay aſide
Some part of what, in *Vanity* and *Pride*
Hath been conſum'd; their *ſufferings* to relieve,
VVho cannot from the *Publick purſe* receive
VVhat is their due, until *GOD* ſhall reſtore
Abilities, to make that *Pittance* more?

Conſider, (ſince among you there are ſome,
VVho, do believe, *a Kingdome is to come*,
VVhereof *CHRIST* muſt be *King*) whether or no
Your *Government*, ſhould not be modell'd ſo;
That, when the *People*, ſhall Elect by *Voyce*
Double Truſtees; *GOD* ſhould by *lot* make choyce
Of which him pleaſeth? VVhen that we have
(had
Our *Option*, wherefore ſhould not His be made?
So 'twas, when *Iſr'el*, firſt a *King* enjoy'd,
And, when the firſt *Apoſtleſhip* was voyd.
Who would not be content to *ſtand* or *fall*
VVith what, would ſo indifferent be to all?
Or, not ſubmit to him, who will become,
Do what we can, the Giver of our *Doom?*
Or, who will this oppoſe, but they who doubt
GOD, will in his *Elections*, leave them out?

More might be ſaid: But, you know how to
The *Body* of a *Lyon*, by the *Paw.* (draw
If, theſe things, you conſider; and ſhall do,
Your beſt endeavour to conform thereto,
This, I am ſure of, (though I cannot tell
VVhat will be done) that, all they, ſhall do well
VVhoſe Conſciences, unfeignedly atteſt
That, they, to do all well, have done their beſt.

How pleaſing, this will prove, well know I not;
But, how I might have pleaſed, well I wot.
If, I, had flattered thoſe men in their waies,
VVho, whatſoev'r they merit, look for praiſe.
If, Pillows to their Elbowes I had ſow'd,
Sooth'd up the *Covetous*, fawn'd on the *Proud*,
And been like many other, ſo ripe-witted,
My *Poems* with their humours to have fitted:
Had I, another been, not he I am,
None knowing what I was, or, whence I came;
Then, had (as I did) *thirty years ago*,
Foretold what ſhould be, and, what fee they do
Accordingly fufill'd; and then, had got
By that *ſucceſs*, (which often faileth not)
Amongſt the *People*, ſuch a *reputation*,
As they, who ſeem to ſpeak by *Revelation*;
It may be I had been a Saint eſteem'd
As *Madmen* are in *Turky*; or, now ſeem'd
Leſs deſpicable; or, elſe, my *predictions*
Had been as well regarded as thoſe Fictions.
Or fooliſh lying *Propheſies*, by which
Impoſtors, this deluded age bewitch.
If, I, on that advantage, had made known
Some *Crotchets* or *Chimera's* of mine own,
For *ſelfiſh ends*; or, had I then pretended
To ſome *new-light*; ſuch *Novelties* commended
To his *age*, as are pleaſing, at this day.
Or had I, (which, I could, as well as they
VVho practiſe it) put on the tempting *Dreſs*
Of *ſeeming zeal*, and *formal-holineſs*;
Forborn to *ſpeak*, what few men love to *hear*;
Not bid them leave, what no man can forbear;
And, in thoſe things complide which moſt affect;
I might have been the Father of ſome Sect:
Yea, ſo, ſhould have been favoured perchance,
As to have got ſome *temporal advance:*
For, few men, (could my heart therewith com-
Had better means, for ſuch a *cheat*, then *I.* (ply)

But, theſe were not my *Aims*, & I have gain'd
As much, as I had hope to have attain'd.
And, having fully prov'd what is in men,
VVill henceforth lay by, my *diſpleaſing Pen:*
Not doubting, but this *Letter*, will effect
As much as whilſt I live, I muſt expect.

I, now have writ enough, to that intent
VVhich firſt I had; yea, much more then I ment
VVhen I began, this; and thereby make known
A *Cauſe*, more worthy heeding, then mine own;
Wherein, if *I* prevail hereby, no more
Then, by what *I* have written heretofore,
I, ſhall believe th' effect would be much leſs
Hereafter, ſhould I, any more expreſs.
The *Preface* laſt year to my *SALT* on *SALT*,
Fore-warned (and *I* think it not my fault
If none regard it) that, to us, *this year*
Effects *of dreadful Thunders*, would appear;
And, ſo it comes to paſs: yet, little heeded,
Save as things, which have *caſually* ſucceeded:
I'll therefore, henceforth let them credit give
To what they *dream, and I do not believe.*
Enough is here writ, to make moſt of thoſe
That ſhall be *Knaves*, or *Fools*, to be my Foes.
And, where can I live, (unleſs *God* ſhall pleaſe)
Where, *I* can long be ſafe from ſome of theſe?
But, in their preſence, he my *Table ſpreads*;
My *Soul*, nor their *Power*, nor their *Malice* dreads;
He, heretofore, hath me defended from
Their *Purpoſes*, and will, for, *time to come*, (may
In that which moſt concerns me; though men
Take *Life*, *Eſtate*, and outward things, away.
I have already *ſaid*, and *writ* enough,
For *men prophane*, and *Hypocrites* to ſcoff:
Therefore, henceforth, let each man do the thing
That likes him, as when *Iſr'el* had no king.
Let him, that will be *wilful*, have his *will*:
Let him that's *filthy*, ſo continue ſtill,
Until another, to ſupply my *room*,
Shall with a more prevailing *Spirit* come.
Look to thy ſelf, Oh *BRITAIN!* I will here
No more be thy deſpis'd *REMEMBRANCER:*
For, as thoſe, who (when they neglects did meet,
Were bid, *to ſhake the duſt from off their feet*)
I, am excus'd; and, 'tis not my belief,
That, *I* am bound to preach unto the *Deaf*,
And caſt away my *Pearls*, as I have done,
Where they and I, ſhall ſtill be trampled on.
My *Soul*, is clear from any *blood of thine*;
GOD grant, thou mayſt as guiltleſs be of *mine*,
Thine *own*, and *other mens*; and at thy need,
Speed better, in thy *ſuits*, then yet I ſpeed.
I will no more, affright thee with *Alarms*
By my *Predictions*, of approaching harms,
As in times paſt, nor add to thy *offence*,
By minding thee, of thine *impenitence*;
Nor ſeem to play the *Fool*, to make thoſe *wife*
Who, will not ſee, wherein their *ſafety lies:*
But, ceaſe to meddle in thoſe *Publick-matters*,
Which, thy *Falſe Prophets*, and *Prognoſticaters*,
Have puzzell'd: But, to *him*, a ſuitor be,
VVho, from what's threatned, can deliver thee.
To *works of this kind*, here, I fix a *bound*,
This, is the laſt time, wherein I will ſound
My *Trumpet* to theſe *Nations*; or make known
Ought which concerns *thy matters*, or *mine own*
In *publick wife*, or, in a *private way*,
Save, as my *Neighbours*, either do, or may;
Unleſs, I, from *within*, have ſuch a *Call*
As cannot ſafely be diſpens'd withal:
Or, elſe, an *outward Call* from thoſe who may
Command me, if they think, that I can ſay
VVhat to the *Publick welfare* will relate:
But, there is little likelyhood of that;
And, therefore, I intend to ſpare my breath,
To vent my *Thoughts* in private till my death.
Oh! that I fail not, of my expectations,
(In this dark Den, *of* cruel habitations,
By outward or by inward perturbations)
To take thy Kingdom, (wherein, at this day,
Thine enemies and mine, the Tyrants *play)*
COME, come, LORD JESU, quickly come away.

I begin this *Wandring-Epiſtle*, with reſpect to my preſent *temporal condition* onely; without having the leaſt thought of the preceding *Cataſtrophe.* But, as it heretofore befel *Sampſon*, (and hath oft befallen many of *Gods* ſervants in their *Frailties*) with the *Philiſtines*, he muſt firſt have occaſion given, by an outward injury, before he could be rowzed up to execute *GOD*'s Vengeance upon the Enemies of his *Country*; ſo, before my *Dull Fleſh* could be capable of admitting that *publick-ſpirit* to come upon me, which might ſufficiently embolden me to declare what is at this time neceſſary to be offered to my Country-mens Conſideration, ſhe muſt be firſt reduced to a great ſtraight, by the hazard of her too much beloved temporal Concernments: And, as *Expoſitors* upon the *Pſalms*, affirm of the *Prophet DAVID*, it hath now happened unto me. VVhilſt he (as they conceive) was contemplating and complaining of thoſe his *perſonal Perſecutions* and *Afflictions* wherein he was a Type of the *MESSIAS*, he was ſuddenly tranſported above the ſenſe of his own *Sufferings*, into *Raptures* prophetically expreſſing the *perſecutions* and *paſſions* of his and our *REDEEMER: In* like manner, *I*, whoſe preſent *outward Eſtate*, much reſembles this *Commonwealths* confuſed

confuſed, needy, and hazardous Condition, (as *I* have heretofore particularly demonſtrated) having a purpoſe, as aforeſaid to expreſs my *perſonal Grievances* onely, in order to a timely *Redreſs*, was carried by a *Poetical Rapture*, into an *unpremeditated Apprehenſion*, of what may poſſibly come to paſs, and neerly relates to this *Republicks* well or ill being, as the *pre-conditioned means* of her welfare ſhall be neglected or performed; and to touch alſo upon ſome *Particulars*, of a higher concernment; even upon ſuch as relate to the *Kingdome* of *CHRIST* and his *Saints*, with a Hint upon ſomewhat thereto pertinent; which being miſapprehended by many who wait for that *Kingdome*, may occaſion trouble to themſelves and others, not without infringement of the *Civil-peace*, and diſhonour to that *ſpiritual Kingdome* which we pray for, if they be not wary of thoſe *carnal deluſions* which the *Enemy* thereof ſeeks to mingle with their *dim Notions* of that *myſterious Monarchy*, to make them thereby ſomewhat inſtrumental to prolong his Empire in the myſtical *Babylon.*

The latter part of this *Diſcourſe*, was on a ſuddain dictated to me in the Language of the *Muſes:* therefore, though *Verſe* be ſo much grown out of eſteem and faſhion, more then it was when *I* firſt began to *verſifie*, that amongſt moſt men it is in as little eſteem as *I my ſelf* am; and ſo untuneably accented by moſt *Readers*, that in reading them, they mar the ſenſe, and make worſe Muſick then a Smiths File, or *ſcraping of Trenchers:* Nevertheleſs, *I* have inſerted them as they were received from my *Inſpirer*, as pertinent both to my *Cauſe*, and to them who ſhould aſſume it into Conſideration. *Farewell:* who thou art, into whoſe hands this will come, *I* know not: But, if thou ſhalt accept it, and make uſe thereof according to my reaſonable *Requeſts*, thou art *one of thoſe*, to whom it was originally intended, by thy *Servant* in all reaſonable ſervices,

Geo. Wither.

Auguſt 10. 1659.

EPIPHONEMA.

THe more, I muſe, *the more I may,*
Till night, *ends in* eternal day:
For, ev'ry hour, brings forth new things,
From whence, new matter *dayly ſprings,*
Whereof, I ſhall but ſpeak in vain,
Whilſt my Corruptions *do remain:*
But, when I muſt depart to Him,
Who nor begun, *nor ends in* Time,
And, hence, quite out of ſight, am gone,
My words *will more be thought upon.*
Or they (when recknings are ſet right)
Will help make meaſure *and* full weight.
Enſuing times, *will uſeful make them,*
Tho I, (in ſcoff, call'd Prophet) *ſpake them:*
And, when of nothing, *I have need,*
They, paradventure, or their feed,
Who in my life-time, have undone me,
Will (dead) beſtow a Grave upon me;
As they that (iſſuing from their wombs
Who ſlew them) built the Prophets *tombs.*

A

POST-SCRIPT.

DUring the Interval betwixt the laſt *Aſſembly* called a *Parliament*, and the reſtoring of this, I became ſo ſenſible of that ſad condition, whereinto we were generally brought, that, I was ſtupified as to all endeavourings concerning my own *Eſtate*; and thought they would be as little effectual, as to go about to repair a *Lodging* in a *Houſe* every part whereof was in a *flame*; the *foundations* ruined, and the Superſtructures ready to fall. Therefore, knowing it to be every mans duty to do what he could to preſerve the *Common-intereſt*, I expelled *ſelfneſs*, as much as poſſibly out of my thought, for a few days; and examining mine own heart, what *expedients* it could offer thereunto; I apprehended, that the firſt *ſtep* toward preventing what I feared, would be a *right underſtanding*, of that much *miſtaken Cauſe*, which hath been lately carried on through many *Labyrinths*, *Turnings* and *Returnings*, until moſt men had quite loſt the true *Notion*, of that, for which, they firſt contended; inſomuch, that ſome *Obliquely*, and ſome other *Diametrically* oppoſed it, to the engaging of many thouſands into *Factions* deſtructive both to the *Publick*, and to their own *private ſafety and welfare*. I perceived likewiſe, that ſome had honeſtly, but imperfectly; and ſome ſo maliciouſly ſtated our *Good old Cauſe*, (as they termed it in ſcoff) that it made men abhor it, who had formerly, thereto adhered; and to occaſion thoſe mutinous and ſeditious *Conſpiracies*, which are newly broken forth into *Rebellion*, likely to joyn a *Foraign Invaſion* to *Domeſtick Inſurrections*; w^ch^ in hope to prevent, I ſtated the ſaid *Cauſe* according to my underſtanding, before the Reſtauration of this *Parliament*, with an addition of ſome *Preparatory conceptions*, which I thought uſeful toward ſuch a *ſettlement*, as that, whereof our late *Innovations* and *Changes*, had for the preſent, made us moſt capable: And, I ſo fitted (as I conceived) my illuſtration of our juſt *Cauſe*, with *ſimple expreſſions*, ſuitable to their capacities, whoſe right underſtanding thereof, is moſt needful, that, I thought it might have much conduced to the quieting their *ſpirits*, whoſe *miſapprehenſions* only (and not a malevolent wilfulneſs) had made them to be verbally, or *actively*, oppoſers of their own *Intereſt:* For, without impoſing upon them, any *Magiſterial Authorities*, of whoſe validity they can have no certain knowledge (as they uſually do, who ſeek to inſlave mens *Conſciences*, no leſs then their *Bodies*, and *Eſtates*, by frighting them, with *Laws* made either without their aſſent, or with a conſtrained aſſent, by thoſe *Tyrants* who had uſurped upon their juſt *Rights)* I deduced their *claim*, from the *Original* thereof; evidencing it, by ſuch *Principles*, and *Reaſons* only, as the *Common people*, may be *Judges* of; and by bringing to their remembrance, ſuch *Truths* and *tranſactions*, to evince the juſtneſs of their *Cauſe*, as are for

for the moſt part known unto themſelves; eſpecially as they have relation to the late *King*, and thoſe, who ſucceeded him, in his *Tyranny*.

This, I reſolved to publiſh, till the *Reſurrection* of this *Parliament*; at which time I thought it would neither be ſo needfully nor ſo warrantably done, in regard there then appeared a lawful *viſible power*, able enough to proſecute that work, without my *Notions*, though perhaps, their *humility* would, and their *Prudence* might have made ſome of them ſerviceable: and upon that ſuppoſition, I was once again, minded to communicate my *Conceptions* aforementioned in publick, ſince their *Reſtauration*, together with my PROTECTORIA, (which is a *Collection* of ſuch *Addreſſes* and other *Writings*, as I had compoſed in relation to the *Protectors*, whilſt they were in *being*,) as not impertinent to the facilitating of their *work* without the doors of their *Houſe*: But, I have already, contributed ſo much of my Eſtate, toward *publick ſervices*, and, ſo much is detained from me, that I was not able to print it, at my own coſt; and (I, not then purpoſing, to be known *Author* thereof, leſt it might have the leſs eſteem) no other man, to my knowledge, would put himſelf to that charge: Moreover, here hath been ever ſince, ſuch a multitude of *ſingle ſheets* and *Pamphlets*, daily fluttering about every mans *ears*, buſying their *eyes*, and filling their Pockets, that my *Papers* would probably have been obſcured among them; And, I have alſo, in this *Epiſtle* bound my ſelf from publiſhing any more hereafter of this nature, except, upon a *Conſcientious accompt*, or by the command of my *Superiours*. Therefore if any of my *Writings* laſt mentioned, or any other, but ſuch as have been formerly printed, (or by command, and as aforeſaid) do come forth by their procurement who have, or ſhall have *Copies* of them; Let not the Trouble, or diſcontent, which thereby may be occaſioned, be imputed unto me. *I will add but this Corollary. My ſins have juſtly deſerved that God ſhould permit me to be oppreſſed*; *Therefore, though with penitence, I have made uſe of this Epiſtle, among other means for deliverance*; *I truſt not thereupon*; *nor upon any thing which I can ſay or do, or which any other man can ſay or do for me*; *but in Gods free mercies only*; *and if he will not deliver me, I will not be delivered.*

Geo. Wither.

FINIS.

Faults Eſcaped.

In the laſt line of the Title-page, for *turn*, read *cure:* page 14. line 28. for *the ſame*, read *ſome.*

(1)

1662.

Verſes intended to the King's Majeſty.

[HAZLITT, No. 84.]

VERSES

Intended to the

King's Majesty,

BY

Major *GEORGE WITHER*,

Whilst he was Prisoner in

NEWGATE:

Which being found Written with his own Hand, among his loose Papers, since his Commitment close Prisoner to the

TOWER,

Are now Published, as pertinent both to his MAJESTY, and to Him.

LONDON, Printed in the year, 1662.

VERSES *intended to the* KING'S MAJESTY, *by Maj.* Geo. Wither, *when he was Priſoner in* Newgate; *and found among other looſe Papers, written with his own hand.*

SIR, though I neither of your *Grace* deſpair,
Nor lack ſufficient *Faith,* to make a *Prayr*
In *Court:* yet, wanting *means* to proſecute,
I'le trouble you at this time, with no *Suit*;
But, treat of ſomewhat, that no more will coſt,
Save *Labour,* which I many times have loſt,
And, thereby, not been made a jot the worſe,
Either in *mind,* in *body,* or in *purſe.*

When *Rebels* did King *Davids* flight conſtrain,
And, GOD was pleaſ'd to bring him home again,
They, who to *drive him out,* had forwardſt been,
Made haſt to joyn with thoſe who *brought him in.*
And, he, with G O D, in *Mercy* ſo comply'd,
That, not *one man* for that *Rebellion* dy'd,
VVho follow'd *Abſalom,* that had contriv'd
The *Treaſon,* and well-meaning men deceiv'd.
A traitrous *Child's life,* that Rebellion coſt;
But, by our *War,* a *Fathers life* was loſt:
And therfore, though ſome *bloodſhed* that produc'd,
In *humane Reaſon* you may be excuſ'd,
VVhom natural Affection mov'd to ſhed
The blood of ſome, by whom your *Father* bled;

Since

Since you more *Mercy* freely have beſtown
Than *Davids*, or your *Foll'wers* would have ſhown.
Which much augments your *Honour:* For, no *Jem*
So beautifies a *Royal Diadem*,
As *Mercy*, when it is enameled
VVith *Juſtice*, and with *Prudence* riveted.
I had preſum'd a *perſonal Addreſs*
Long ſince; but, difficult is an *Acceſs*
For ſuch as I appear, who hazard blame,
And diſreſpect enough, where I now am;
Becauſe, what *Conſcience* chargeth me withal,
Is by ſome judged to be *criminal.*
In that regard, this *Paper* muſt make way
For gaining an *admittance*, as it may;
And will, I hope, preſented be, by ſome
VVho ſhall have entrance, where I cannot come.
I am deſpoiled ſo of ev'ry thing,
That nothing for a *Preſent* I can bring
Except (of Grace) your *Majeſty* ſhall pleaſe
To daign acceptance to ſuch *Gifts* as theſe;
Which (though but mean, and in an homly dreſs)
VVill then illuſtrate your *true Worthineſs*,
As amply, as the candid Acceptation,
Of what may ſeem of greater valuation.
I cannot write *ſtrong Lines*, with ſwelling words,
VVhoſe *Elegancy* ſcarcely room affords
For *ſober ſenſe*; nor muſter up their *Names*,
Whom *Hiſtory*, and whom *Tradition* fames
For brav'ſt *Atchievements*, ſince time firſt begun,
And then ſay, you have all of them outgone;
As if my *fooliſh words*, might add unto
Your *Honour*, more than your own *Deeds* can do.
Or, as if any *Wiſe-man* would give creed
To what they in a flatring *Poem* reade.

It

It is not in the pow'r of any other
By *Pen* or *Tongue* to clear up, or to ſmother
Your *true Deſerts*; For, in your *ſelf* that lies,
VVhich either them beclouds, or dignifies.
No other *Thoughts* I entertain of You,
But ſuch as I may *think*, and you *allow:*
Yet, to extol your *Worth* I ſhall not dare,
Till I know truly what your *Vertues* are.
For, though to *Flatrers* all *Kings* ſeem to be
Of like deſert, they ſeem not ſo to me.
I'le ſerve you faithfully in what I may,
And, as my *King*, love, honour and obey.
I would conceal, not publiſh your *defects*,
If *I* knew any; and give due reſpects
To all your *Merits*; but, *I* will not own
One *Line* that praiſes them, till they are known:
For, till *I* know, *I* give but what is due,
I am a *Lyar*, though *my words be true*;
Since equally, *both good and evil things*,
Are famed of the beſt of *men*, and *Kings*.
A *Stranger* likewiſe, you have been long time
To moſt of your own Subjects in this *Clime*,
And, *I* was never where *I* did behold
Your face, ſince you were two or three years old:
VVhat Good ſoever therefore *I* aver
Of you, *I* ſhall but ſeem a *Flatterer*;
Yea, you your ſelf would think ſo, ſhould *I* add
Thoſe *Virtues*, which you know you never had;
And, *Praiſe*, which is aſcrib'd to any one
In that *mode*, is a little leſs than *none*.
But, little Credit alſo hath a *Poet*,
To celebrate your *Worth*, when he ſhall know it,
Or counterpoize, or ſilence *Contradictions*,
Since moſt eſteem his Writings to be *Fictions*;

And

And you will be more honor'd, than in them,
By theſe *blunt Lines*, if they have your eſteem.
I therefore, ſo ſhall ſtudy to increaſe
Your Honour, that *I* may not make it leſs;
And whatſoever *I* can *ſay* or *do*,
(Although you give a *Countermand* thereto)
I'le *ſay*, and *do it*; when *I* ſhall be ſure
Your *Life*, or *Peace*, or *Honour* 'twill ſecure:
And, if this be a *fault*, *I* do intend
To be thus faulty, till my life ſhall end.
I know, moſt *Royal Sir*, who 'tis that ſaies,
* *To pleaſe great men, deſerves not meaneſt praiſe:*

**Et magnis placuiſſe Viris, non ultima laus eſt.*
Hor. *de Arte Poetica.*

I ſee how 'tis approv'd, and what they gain
Who can that thriving *Faculty* attain.
Yet, *I* ſhall wave their *Art*, and will aſſay
To do you *honour* in another way,
By giving you occaſion to expreſs
Your *Juſtice*, *Mercy*, and your *Prudentneſs*;
So that your ſelf may make the world to ſee
Your *Virtues* more, than words can ſay they be.
To that end, much might in my *caſe* be ſhown:
But, rather for *your ſake*, than for *mine own*
Is this *Addreſs*; Yea, rather to prevent
What may be *your harm*, than *my detriment*;
Ile therefore wave that too; that no *ſelf-end*
May fruſtrate what *I* chiefly do intend.
Some, queſtionleſs, before *your Reſtoration*
Contributed for your *Accommodation*
In *true ſincerity*; and ſome, no doubt,
Thereby to work their own *Salvation* out;

And

And many a one, perhaps, like *Ziba* ſpeed,
VVho merited no better than he did.
Some other would have done as much as they,
But, neither had the *means*, nor knew the *way*;
And many, who againſt You then combin'd,
Are now, ſo truly of another mind,
That, you in them are ſafe: for, *Love* in ſuch
Will *much abound*, who were *forgiven much*.
I, who obeyed late *preceding Pow'rs*
Compulſively; now, willingly to yours
Profeſs *Allegiance*; and, as true as thoſe
Will be, who of their *Truth* make faireſt ſhows.
For, when I ſaw *GOD* on your ſide appear,
I was reclaim'd by *Conſcience*, not by *Fear*;
Yea, I *foreſaw*, and likewiſe did *foretel*
(To them who were in pow'r) what ſince befell;
Attending paſſively, what I expected,
By *Providence divine* would be effected:
And my profeſſed *Loyalty* to you
Is not alone unqueſtionably true,
But alſo, may appear to be more free
From *ſelf-ends*, than their *Loyalty* can be
In whom you moſt confide: For, they from *Bands*
Exempted are; have *Honours*, *Goods* and *Lands*,
Penſions or *Offices*, wherein you do
Protect them; and, they have your *Favour* too.
But, all theſe wholly are to me deſtroy'd,
And I by your *Protection* have enjoy'd
Nought, ſave a *dying-life*, a *living-grave*,
Or that, whereof ſo ſmall eſteem *I* have,
That, if my *Work* were done, and GOD would ſay
Amen, *I* would reſign my *Life* this day.
Yet, ſo far am *I* from repining at
My *Portion*, or my ſeeming ſad eſtate,

That, in this *Poſture I* will ſerve as long,
As to endure it GOD ſhall make me ſtrong;
Not doubting, but when all things come to proof,
My *Suffrings* will be much to my behoof:
Mean time, leſt otherwiſe, my good intent
To you, ſome *cauſualty* may prevent,
I will, ſo far forth as my *Chain* will ſtretch,
(And mine now ſhortned arm and hand will reach)
Exhibit ſuch *Expedients*, as from *Time*,
And other Herbs, I've ſuckt within your *Clime*;
And, wanting better Gifts, will offer you
This little Cluſter of thoſe *Grapes*, which grew
Upon my *wither'd Vine:* For, though they are
But ſowre, your *Kingdom* yeelds none wholſomer,
If you ſhall ſeaſonably preſs out the Juice,
And then aſſume it without prejudice.

This *Time* is *critical*; The *wayes* be ruff,
And many of thoſe *Chariot-wheels* fly off,
By which your *Marches* expedited ſeem'd,
And loſt Advantages muſt be redeem'd,
Leſt when you think that they are come to hand,
Your main *Expectances* be at a ſtand,
Or, put ſo far back, that you may ſurvive
Your hopes, and your own happineſs outlive.
I wiſh it otherwiſe; and know it may
Be as *I* wiſh, if you the means aſſay,
Not giving ear to thoſe, who will withſtand
Your *Good*, & that which GOD hath now in hand.
I have diſcharg'd my *Conſcience*; and ſo ſhall,
VVhatever for ſo doing doth befall,
In hope that will not wholly be diſpiſ'd,
Which now ſhall be in faithfulneſs adviſ'd.

To

To thoſe men do not over-much adhere,
Who think all *Wiſdom* lies within their ſphear;
For, *Honours*, *Riches*, and *ſelf-Intereſt*
Have made *wiſe-men* as brutiſh as a Beaſt.
Heed otherwhile, what *Common Fame* doth ſay.
Aſwel as what your *Courtiers* whiſper may;
Leſt you be ignorant of many things,
Whoſe cognizance is pertinent to *Kings*.
Make no man your chief *Confident*, but he
That's both *diſcreet*, and *honeſt* known to be;
Leſt he deceives your truſt, and in the cloſe
Deſtroyes your *old Friends*, or begets *new Foes*.
Let *Juſtice* be your *Scepter*, let your *Crown*
Be *Mercy*; and, if you would keep your *own*,
Give that to *others*, which to them belongs,
And free the *Poor* and *Fatherleſs* from wrongs:
Eſpecially, your main Endeavours bend
To make and keep your *Sov'reign Lord* your friend.
And if you would be ſetled on your *Throne*,
Take care that His uſurped be by none.
Enjoy your *Conſcience*, whatſoere it be;
So other men may have their *Conſcience* free;
And, hang me for a Traitor, if thereby
You then enjoy not more *Security*, (gives,
Than what your *Strength* by *Sea* and *Land* now
And all that *humane Policy* contrives.
Let *Truth* and *Error* fight it out together,
Whilſt *Civil Peace* diſturbed is by neither;
Which may be ſo provided for, that none
Shall juſtly be diſpleaſ'd with what is done;
Nor you hereafter be (for evermore)
Diſturbed, as you have been heretofore.
If You neglect this, and *I* diſobey,
Twill be with much grief, and no other way,

But only *paſſively*, and whatſoever
I ſuffer, will your *Welfare* ſtill endeavour.
To be of this mind, thouſands are believ'd,
VVho are not into favour yet receiv'd :
And whilſt they are excluded (though in *peace*
They live) *ſuſpitions* daily will encreaſe ;
And from their *Malice*, who nor *G O D*, nor *King*,
Much care for, ſome *ill conſequence* may ſpring,
By which You may have trouble, and they blame,
VVho ſhall be no way guilty of the ſame.
Your taking timely *Opportunities*
Now offred (and, of what before You lies)
May render You a bleſſed *Inſtrument*,
In making paſſage to that *Government*
VVhich *Tyrants* fear ; more glorious make Your *Throne*
Than ever any *King* yet ſate upon :
And make Your *Name* a terror to all thoſe
VVho to that *Kingdom* ſhall continue Foes.
Herein *I*'ve ſpoke according to my creed,
Wiſhing my *juſt hopes* may thereon ſucceed ;
And that upon Your heart it may work more,
Than what I've ſpoke to others heretofore.
But G O D's *time* is at hand ; within his pow'r
Are all mens ways ; yea, both your hearts & our ;
And *I* will patiently ſubject unto
VVhat either He or You ſhall pleaſe to do,
Not asking (whatſoere *I* ſeem to want)
Ought more, than you ſpontaneouſly ſhall grant :
For, what *I* may expect, if you denie,
So far as need ſhall be, G O D will ſupply.
Theſe *words*, when *I* was young, my *Motto* were,
I neither have, nor want, nor do I care :
So are they now *I*'m old ; yea, ſomewhat more
Eſſentially than ever heretofore ;

And

And thereof *I* will not abate one Letter,
Till G O D and You dirrect me to a better.
The *Liberty I* covet to enjoy,
Is that which no man living can deſtroy.
The *Wealth I* aim at, is nor leſs, nor more,
But to be well contented, Rich or poor:
And, if *I* had a mind my *Wits* to ſtrain,
That *I* to earthly *Honours* might attain,
I ſhould to no ſuch *common heights* aſpire,
As now are objects of moſt mens deſire;
Or, to a ſtile of ſo mean conſequence,
As is an *Earl*, a *Marqueſs*, *Duke* or *Prince*;
Or, to be call'd your *Couſin*: For, no leſs
VVould ſatisfie my large *Ambitiouſneſs*,
But ſo much *worth*, at leaſt, as did commend
His *Loyalty*, whom *David* call'd his *Friend*,
And *wit* enough to make a parallel
Of ev'ry *Traytor*, with *Achithophel*.
For, then you ſhould in very ſhort time ſee,
That no man more deſerves eſteem'd to be

Newgate,
Mar. 22.
1662.

Your Majeſties loyal Subject

Than, *Geo. Wither*.

FINIS.

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